THE SEA-MANS COMPANION.

WHEREIN

The Mysteries of Providence Relating to Sea-men, are opened. Their Sins and Dangers discovered; their Duties pressed; and their several Troubles and Burdens relieved: In Six Practical and Suitable Sermons.

I. *The Sea-mans Farewel, from* Acts 21. 5, 6.

II. *The Sea-man in a Storm, from* Psal. 107. 23, &c.

III. *The Sea-mans Preservative, from* Psal. 139. 9.

IV. *The Successful Sea-man, from* Deut. 8, 17, 18.

V. *The Disappointed Sea-man, from* Luk. 5. 5.

VI. *The Seamans Return, from* Deut. 33. 19.

By *John Flavell*, Preacher of the Gospel.

The Lord sitteth upon the Flood; yea, the Lord sitteth King for ever, Psal. 29. 10.

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IMPRIMATUR

April 20.

Guil. Jane.

To all Masters, Mariners, and Sea-men, especially such as belong to the Port of *Dartmouth*, and the Adjacent Parts.

SIRS,

Our ready acceptation of my former Labors for you, hath incouraged this second and last indeavor of mine this way to serve you. I have for many years been convinced of the great use and need you have of the following Discourses: But the Motives that quickned me to their Publication at this time, were especially these two.

First, The hand of the Lord hath gone forth with terror against you this Winter, many of your Compani-

vns are gone down to the bottom. Such a doleful account of Shipwracks from every Coaſt, and ſuch ſad lamentations as have been heard in almoſt every Maritime Town, cannot but deeply affect every Heart with Sorrow and Compaſſion, and hath ingaged me in this Service for the remnant that is left.

Secondly, The ſeaſonable and prudent care His Majeſty *hath at this time manifeſted for the regulation and preſervation of your* Newland *Trade, and incouragement of your honeſt induſtry therein; hath alſo provoked me to haſten this deſign, for the regulation of your lives and manners, without which, all external means will ſignifie but little to your true proſperity.*

This little Manual contains the ſum of your duty in the ſeveral parts of your imployments, and faithfully diſcovers the Temptations and Dangers attending you in them all. Upon

on which consideration it is fitly, intituled, The Sea-mans Companion.

As God hath cast my lot among you, so he hath inclined my heart studiously to promote your welfare. I have been by long observation convinced, that one principal cause of your miscarriages, is the neglect of God in your outsets. Did you pray more, you might expect to prosper better. Indeed, if that Epicurean *doctrine were true, That God concerns not himself about the affairs of this lower World, but leaves all things to be swayed by the power of Natural causes, your neglect of prayer might be more excusable, but whilest Successes and Disappointments depend upon his pleasure, it cannot but be the most direct course you can steer to ruine all, to forget and neglect God in your enterprises. To cure this evil, and prevent the manifold mischiefs that follow it, the* First Sermon

is deſigned. And if the Lord ſhall bleſs it to your Conviction and Reformation, I may then comfortably apply the words of Moſes *to you,* Deut. 33. 18. Rejoyce Zebulun in thy going out.

You often hear the terrible voice of God in the Storms; and are at your wits end; not knowing what courſe to take, nor which way to turn for ſafety and comfort: And yet, how ſoon are all thoſe Impreſſions worn off? And thoſe Mercies which (whileſt new) were ſo affecting; after a few days become ſtale and common? I have therefore in the Second Sermon *labored not only to direct and ſupport you in thoſe ſtraights, but have alſo indeavored to fix the Senſe of thoſe Providences upon your Hearts, and inſtruct you how to make due Improvements of them, by anſwering the ſeveral aims and deſigns of them.*

It hath been much upon my Heart, to what and how many Temptations to sin you are exposed in Foreign Countreys, where lawful Remedies are absent, alluring Objects present, and Temptations exceedingly strengthned upon you, by hopes of secrecy and concealment: And indeed for a Man whose Heart is not throughly seasoned with Religion, and awed by the fear of God, to converse in such places, and with such Company, and not be polluted with their sins, is upon the matter as great a Miracle, as for the three Children to come out of the Fiery Furnace without an Hair singed, or the smell of Fire upon their Garments. I have therefore prepared for you the best preservative from these Temptations in the Third Sermon, *which the Lord make an effectual Antidote to your Souls, against the Corruptions that are in the World through Lust.*

I have frequently observed the mischievous influence that Success and Prosperity have had upon some of you. How the God of your Mercies hath been forgotten, and his Mercies made instruments of sin against him. How apt are Men to ascribe all to their own wisdom, care, and industry; as if God had no hand in it. The Fourth Sermon *therefore leads up your thoughts to the Fountain of all your good, and drops many very seasonable and necessary Cautions upon you, to keep you humble and thankful under Prosperity.*

And because Men will not own God in their Success, but sacrifice to their own Net: God often teaches them the evil of it by sad Losses and Disappointments. Yea, Disappointments sometimes follow the best of Men, and that in the most just and honest imployments, to caution the former sort, and support the latter, in such a case I recommend the Fifth Sermon

to

to your serious consideration, not doubting, if the Blessing of God go forth with it, but it may prove a very seasonable and useful discourse to you in that condition.

And lastly, Because it is so common for Sea-men to forget the many Mercies they have received in a voyage, when it is over, and God hath brought them to the Havens of Desire, and among their Relations. I have in the last Sermon instructed them in their duty, and labored to work in such a Sense of Mercies upon their Hearts, as may ingage them to a due and thankful acknowledgment of God in all.

You see by this brief account, how honest the design is in which I have ingaged for you. But I am sensible, that the management is very defective, it being dispatched in haste, and when my hands were filled with other work, and my body clogged with

with many infirmities. But such as it is, I heartily devote it to the special service of your Souls, and remain

Yours,

in all

Dartmouth, Jan. 21. 1675.

Christian Service

John Flavell.

BRITISH MUSEUM 20 DE 77

THE

THE SEA-MANS FAREWEL.

SERMON I.

Acts 21. 5, 6.

And we kneeled down on the Shore, and prayed; and when we had taken our leave one of another, we took ship, and they returned home again.

THis Scripture gives us an account of the manner of *Pauls* imbarking at *Tyre*, in his voyage for *Jeruſalem*; and therein an excellent pattern for all that go down into the Seas, to do buſineſs in the great Waters. It is true, his buſineſs in that voyage, was not to get an Eſtate, but to witneſs to the Truths of Jeſus Chriſt, with

with the hazard of his life. Many diſcouragements he met with in this voyage, and not the leaſt at *Tyre*, where he met with certain Diſciples that ſaid to him by the Spirit, That he ſhould not go to *Jeruſalem*, though, in that they followed their own ſpirit; but he is not to be diſſwaded: Like that noble *Roman*, and upon a more noble account, he judged it neceſſary to go, but not to live. The Diſciples ſeeing his unalterable reſolution, expreſs their affections to him at parting, by bringing him to the Ship, and that with their whole Families, Wives, and Children, *Verſ.* 5. therein giving him the laſt mark of their dear reſpects.

Neceſſe eſt ut eam, non ut vivam. Cæſar.

In this farewel, their Chriſtian Affections are mutually manifeſted by two ſorts of actions,

Viz. { Sacred and Civil } in { Prayers and Salutations. }

1. Prayers; the beſt office one Chriſtian can do for another. As Prayer is the beſt Preface, ſo certainly it is the beſt cloſe to any buſineſs or injoyment. In which

which Prayer we may note the place, posture, and matter or scope.

Firſt, The place, it was upon the *Shore*, the parting place near to which the Ship rode, waiting for *Paul*: And this was no unuſual thing among them in thoſe days. *Tertullian* tells us, They ſent their Prayers to Heaven from every Shore, and elſwhere he calls them *Orationes littorales. Shore-Prayers.* So cuſtomary it was for holy Men in thoſe days, to be taken into the Ship or Boat from their knees, not from the Tavern or Ale-houſe.

Per omne litus preces ad cælum mittunt. Tertul. de Jejun.

Secondly, The *poſture*, *they kneeled down.* As all places, ſo all poſtures have been uſed in Prayer. Some have uſed one poſture, and ſome another; but this is the common and ordinary poſture, Knees when they can (as an ingenious Author ſpeaks) then they muſt be bowed.

Thirdly, The matter and ſcope of the Prayer, which though it be not expreſſed, yet may with great probability be argued from the place and occaſion, to be as *Eraſmus* ſpeaks, *Profauſta Navigatione*, for a proſperous voyage, and Divine protection. He knew to what, and how

how many hazards of life they are hourly exposed, that border so near unto death, as Mariners and Passengers at Sea do; and therefore would not commit himself to the Sea, till first he had solemnly committed himself to God, whose voice the Winds and Seas obey. Nor was he willing to take his leave of his dear Friends, until he had poured out his heart to God with them, and for them, whose faces he might never see again in this World, and ingaged their Prayers also for him.

2. As their Affections were mutually manifested by this *Sacred* action, *Prayer*; so by *Civil* ones too, affectionate imbraces and *Salutations*. *When we had taken our leave one of another.* Salutations were used among the *Jews*, both at their meeting and parting. This latter consisted in words and gestures; the usual words were, *The Lord bless you*, Ruth 2. 4. *Peace be unto thee*, *Grace be with you*, &c. The gestures were kissing each other. These were kisses which a *Cato* might give, and a *Vestal* receive. In both these, *viz.* Their Prayers for, and Salutations of each other, they manifested

their

their Christian Affections mutually, but especially by their Prayers at parting. Hence note.

Doctr. *Those that undertake Voyages by Sea, had need not only to pray earnestly themselves; but also to ingage the Prayers of other Christians for them.*

They that part praying, may hope to meet again rejoycing; and those designs which are not prefaced with Prayer, cannot wind up with a Blessing. There are two sorts of Prayer, *stated* and *occasional*.

Stated Prayer is our conversing with God, either publickly, privately, or secretly, at the constant seasons allotted for it, in the returns of every week and day.

Occasional, is the Christians address to God at any time upon extraordinary emergencies, and calls of Providence; or, when we undertake any solemn business (and what more solemn then this?) and then the chief matter and scope of Prayer is to be suited to the present occasion, and design in hand; of this sort

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is that I am here to ſpeak. Now in opening the Point, I will ſhew

(1.) What thoſe ſpecial Mercies are that Sea-man ſhould pray for, when they are to undertake a voyage.

(2.) What influence Prayer hath upon thoſe Mercies, and how it muſt be qualified for that end.

(3.) What aid and aſſiſtance the Prayers of other Chriſtians may contribute to the procurement of them.

And then make Application of all.

(1.) We will inform the Sea-man, what thoſe ſpecial Mercies are, he ſhould earneſtly pray for, when he undertakes a voyage.

And amongſt thoſe Mercies to be earneſtly requeſted of God by him; the firſt and principal is, *The pardon of ſin.* A Mercy which muſt make a part of every Prayer; and at this time to be earneſtly ſued for. Guilt is that *Jonah* in the Ship for whoſe ſake ſtorms, ſhipwracks, and ruine purſue it. It is ſaid *Pſal.* 148. 8. *That the ſtormy winds fulfil Gods word.* If the word there ſpoken of, be the word of Gods threatning againſt ſin, as ſome expound it, then the ſtormy Winds, and loſty Waves, are Gods *Sergeants* ſent out with

with commiſſion to arreſt Sinners upon the Sea, his Water-Bailiffs to execute the Threatnings of God upon them in the great Deeps. Hence thoſe expreſſions of Scripture. *Numb.* 32. 23. *Be ſure your ſin will find you out*; and *Gen.* 4. 7. *Sin lieth at the door.* In both which places, the Spirit of God compares a Mans guilt to a Blood-hound, that purſues and follows upon the ſcent where-ever a Man goes. And indeed our ſins are called *debts*, *Matth.* 6. 12. Not that we ow them to God, or ought to ſin againſt him; but *metonymically*, becauſe as pecuniary debts oblige him to ſuffer, that hath not where-with to pay, and expoſe him to the danger of Serjeants and Bailiffs where-ever he ſhall be found; ſo do our ſins in reference to God, who hath reckoned with many thouſands of Sinners upon the Sea, there arreſted them by his Winds and Waves which he ſent out after them, and laid their Bodies in the bottom of the Sea, and their Souls in the bottom of Hell. O, that is a diſmal Storm that is ſent after a Man, to drive Soul and Body to deſtruction! With what heart or courage can that Man go down into the Deeps, and expoſe himſelf

among the raging Waves, and roaring Winds, that knows God hath a controversie with him; and for ought he knows, the next Storm may be sent to hurry him to the Judgment Seat of the great and terrible God? Certainly Friends, it is your great concern to get Pardon, and be at peace with God; a thing so indispensable, that you cannot have less; and so comprehensive, that you cannot desire more. If sin be pardoned you are safe, you need fear no Storms within, whatever you find without. But wo to him that finds at once a raging Sea, and a roaring Conscience; trouble without, and terror within; Ship and Hope sinking together. You are privy to all the evils and wickedness of your hearts and lives. You know what treasures of guilt you have been heaping up all your days; and think you when distresses and extremities come upon you, Conscience will be as quiet and still, as it is now? No, no, guilt will flie in your faces then, and stop your mouths. O therefore humble your selves at the feet of God for all your iniquities; apply your selves to the Blood of Sprinkling; pray, and plead with God for remission

of sin: Without which you are in a woful case to adventure your selves at Sea, to those eminent perils of life.

(2.) Another Mercy you are earnestly to pray for, is, That the *presence* of God may go with you, I mean not his *generall presence* which fills the World: That will be with you, whether you pray for it, or no: But his *gracious special presence*, which was that *Moses* so earnestly sued for in *Exod.* 33. 15. *If thy presence go not with me, carry us not hence.* He and the people were now in a waste howling Wilderness, but bound for *Canaan*, that Earthly paradice; yet you see, he chuses rather to be in a *Wilderness* with God, than in a *Canaan* without him: And no wonder, for this gracious presence of God, as to *comfort*, is all that a gracious Soul hath, or desires to have in this World: And as to *security* and protection from dangers, it is the only *Asylum* Sanctuary and Refuge in the day of trouble. If the presence of God be graciously with us, it will guard the heart against terror in the most eminent distress, as you see *Psal.* 23. 4. *Yea, though I walk through the Valley of*

Quamvis in summa mortis ipsius periculâ incurram. Glos. Psal. Sacr.

the ſhadow of Death (that is, through th moſt apparent and eminent dangers death) *yet will I fear no evil, for thou a with me.* And indeed there is no roo for fear; for with whomſoever God in a gracious and ſpecial manner preſen theſe three matchleſs Mercies are ſecure to that Man.

Firſt, That Gods ſpecial providenc ſhall watch over him in all dangers. *Pſa* 91. 1 & 4. *He ſhall abide under the ſhado of the Almighty; he ſhall cover thee wit his Feathers, and under his Wings ſha thou truſt.* As the Hen gathers her broo under her Wings, not only to cheriſh but to defend them from all danger. S God takes his people under his Provi dential Wings for their ſecurity.

Secondly, He appoints for them guard of Angels, whoſe office is to watc over and miniſter to them in all thei ſtraits. So we read *Pſal.* 91. 11. *He ſha give his Angels charge over thee, to keep the in all thy ways.* Many inviſible ſervice they do for us: *Luther* tells us the Angel have two offices, *Superius canere, & in ferius vigilare:* To ſing above, and watc below. Theſe are as a Lifeguard to tha Man, with whom the Lord is.

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Thirdly, He readily hears their cries in a day of distress, and is with them to save and deliver them. So *Vers.* 15. *He shall call upon me, and I will answer him, I will be with him in trouble, I will deliver him, and honor him.* O, what a matchless Mercy is this! How many times, when poor Sea-men have seen death apparently before their eyes; have they cried *Mercy! Mercy!* how ordinary is it for their eyes (on such occasions) to add Salt-water, where alass, there was too much before! But now to have God with you in such an hour of straits, to hear, support, and deliver you; O, you cannot estimate the worth of such a Mercy. Pray therefore, for it as a Mercy indispensably necessary for you; and say to him, as *Moses*, *Lord if thy presence may not go with us, carry us not hence.*

(3.) A third Mercy you are specially concerned to beg of God, is, That you may be kept from the temptations to sin, you will meet with, when you are abroad in the World. The whole World lies in wickedness, 1 *Joh.* 5. 19. Every place, every imployment, every company hath its snares and temptations attending it. And you know you have corrupt

natures, as much disposed to close with temptations, as Tinder is to catch Fire: So that unless the preventing, restraining, and mortifying Grace of God be with you, they will but touch and take. If there were no Devil to tempt you externally; yet such a corrupt heart meeting with a suitable temptation and occasion, is enough to overcome you. *Jam.* 1. 14. *Every man is tempted, when he is drawn away of his own lusts and inticed.* Alas, you know not what hearts you have till temptations prove them; and what comfort can you take in the success and prosperity of your affairs, be it never so great, if you return with Consciences pol'uted and wounded with sin? He that brings home a pack of fine cloaths, infected with the Plague, hath no such great bargain of it, how cheap soever he purchased them. O therefore beg earnestly of God, you may be kept from sin, pray that you be not led into temptation.

(4.) Pray for *Divine Protection* in all the dangers and hazards to which you shall be exposed. You know not how soon your life and estate shall be in jeopardy. This night you may sleep quietly

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in your Cabbin, to morrow you may be tugging at the Pump, and the next night take up your lodging upon a cold Rock. How smartly doth the Apostle *James* reprehend the security of Trading Persons. *Jam.* 4. 13, 14. *Go to now ye that say, to day or to morrow we will go to such a City, and continue there a year, and buy, and sell, and get gain; whereas you know not what shall be on the morrow. For what is your life? It is even a vapor, that appears for a little time, and then vanisheth away.* How easily can God dash all your designs, and hopeful projects in one hour! You know you are every moment as near death, as you are near the Water, which is but a remove of one or two inches. How poor a defence is the strongest Ship against the lofty Seas, and lurking Rocks! How innumerable are the accidents and contingencies in a voyage, which the most skilful Navigator cannot foresee or prevent!

Rector in incerto est, nec quid fugiatve, petatve
Invenit: Ambiguis ars stupet ipsa malis.

Ovid.

They are as the *Psalmist* speaks at their wits end, *Psal.* 107. 26. But, O how secure and safe, amidst all dangers, is that Man whom the Lord takes into his special protection? And he will not shut out those that sincerely commit themselves to him: The Winds and Seas obey his voice; he can with a word turn the Storm into a Calm, *Psal.* 107. 29. Or order means for your preservation, when you seem lost to the eye of Sense and Reason. I have read of a young Man, that being in a great Storm at Sea, was observed to be very chearful, when all the rest were as dead men: And being asked the reason of his chearfulness, in a case of so much danger; he replied, *Truly I have no cause to fear, for the Pilot of the Ship is my Father.* O, it is an unspeakable comfort when a Man hath committed himself into the hands of God, as a Father, and trusted him over *all.*

(5.) Pray for Counsel and Direction in all your affairs, and undertakements, and lean not to your own understandings. *I know, O Lord,* (saith the Prophet) *that the way of man is not in himself; neither is it in him that walks to direct his own steps. Jer.* 10. 23. Undertake nothing with-

without asking Gods leave, and counsel. How many that have stronger heads, than you, have miserably ruined themselves, and their designs, by trusting to their own prudence? *A mans heart* (saith *Solomon*) *deviseth his way: but the Lord directeth his steps. Prov.* 16. 9. We must still reserve the power of Gods Providence (saith one) God would not have us too carnally confident. The Lord can blast your enterprise, though managed with never so much wisdom, and contrivance. You are not only to look to God as the *Author* of the *Success*: but as the *Director* and *Guider* of the *Action:* It is by his Conduct and Blessing, that all things come to pass. If your designs succeed not, you are presently ready to ascribe it to ill fortune, and say, you had bad luck; when indeed you ruined it your selves in the first moulding of it, by undertaking of it without asking counsel of God. *In all thy ways acknowledge him, Prov.* 3. 5.

Manton on *Jude.* It is robbery to use goods without the Owners leave. We forget to bid our selves good-speed, when we do not acknowledge Gods Dominion. This is but a piece of Religious manners.

(6.) Pray

(6.) Pray for Success upon your lawful imployments and designs, and own it to be from the Lord. You have an excellent pattern in *Abrahams* Servant. *Gen.* 24. 12. *O Lord God of* Abraham *thy servant, send me good speed this day.* He reverences the soveraignty of Providence, and acknowledges Success to be a flower of the Imperial Crown of Heaven, and the Bridle that God hath upon the reasonable Creature, to dispose of the Successes of Humane affairs. I look on that businesse or design in a fair and hopeful way to prosper, wherein we have ingaged God to be with us, by asking his counsel, and recommending the Success to his Blessing. These are the Mercies you are to pray for.

Secondly, Next I will shew you what influence Prayer hath into those Mercies you are to pray for; and it hath much every way: To be short it hath a threefold influence into them.

(1.) It is a proper and effectual means to obtain and procure them. God will have every thing fetched out by Prayer. *Ezek.* 36. 37. *I will yet for this be inquired of by the house of* Israel, *to do it for them.* God gives not our Mercies

for our Prayers, nor will he give them without our Prayers. This is the ſtated method, in which our Mercies are conveyed to us; and therein the Wiſdom and Goodneſs of God are eminently diſcovered. His *Wiſdom* in making us to ſee the *Author* of every Mercy in the way of receiving it, and ſecuring his own glory in the diſpenſing of every Mercy: His *Goodneſs* to us, in ſweetening every Mercy this way to us, and raiſing its value in our eſtimation. Prayer coming between our wants, and ſupplies is a ſingular means to raiſe the price of Mercies with us, and ingage us to due improvements of them. So that it is an idle pretence for any to ſay, God knows our wants, whether we pray or no; and what Mercies be decreed for us, we ſhall receive them, though we ask them not: or though God knows our wants, yet he will have us know them too, and ſenſibly to feel the need of Mercy. And though Prayer be altogether needleſs to God's *Information*, yet it is very neceſſary to teſtifie our ſubmiſſion: And though it be true, if God have decreed Mercy for us, we ſhall have it; yet it is not true, that therefore we need not pray for it;

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For Decrees exclude not the ſecond Means, nor render the Creatures duty unneceſſary. *I know the thoughts, that I think, towards you, ſaith the Lord, thoughts of peace, and not of evil, to give you an expected end; then ſhall you call upon me, and you ſhall go and pray unto me, and I will hearken unto you, Jer.* 29. 11, 12. So that it is plain, Mercies muſt be expected in the way of Prayer, that being Gods appointed way, and ſtated method in the diſpenſing of them.

(2.) As Prayer hath an influence into the procuring of our Mercies, ſo it hath a ſingular influence into the ſweetning of them: No Mercies ſo ſweet as thoſe that are received upon the knee. There is a twofold ſweetneſs Men taſte in their Earthly injoyments: One is *natural*, and that thoſe that never eye God in them may reliſh as much as others; the other is *ſpiritual*, and ſupernatural, reſulting from the conſideration of the way in which, and the end for which they are given. And I am confident, ſuch is the refreſhing ſweetneſs of Mercies coming in the way of Prayer, that they derive a thouſand times more ſweetneſs from the Channel, through which they come

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than they have in their own natures. So that it was rightly observed by him that said, *A Believer tastes more sweetness in the common Bread he eats at his own Table, than another can do in the Consecrated Bread he eats at the Lords Table.* And then

(3.) Prayer hath a sanctifying influence upon all our injoyments; and therefore no wonder it makes them so sweet. What you obtain this way, you obtain with a Blessing, and that is the sweetest and best part of any injoyment. So you find, 1 *Tim.* 4.5. every Creature is sanctified by the Word of God and Prayer. One Mercy of this kind is better, than Ten thousand promiscuously dispensed in the way of common Providence. By these no Man knows love or hatred; but these surely come from Gods love to us, and end in the increase of our love to him. So that you see Prayer hath a manifold influence upon our Mercies. But it is not any kind of Prayer that doth thus procure, sweeten, and sanctifie our Mercies to us. Some Mens Prayers rather obstruct than farther their Mercies, but if

Si bonum petant boni, bene, ad bonum.

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ſt be the ſervent Prayer of a righteous Man, directed by the Rule of the Word, to the Glory of God; we may ſay of ſuch Prayer as *David* ſaid of *Saul's* Sword, and *Jonathans* Bow, It never returns empty.

Thirdly, I ſhall ſhew you what aid and aſſiſtance the Prayers of others may give to the procurement of the Mercies we deſire: For you ſee this inſtance in the Text, it was the united Joynt-Prayers of the *Diſciples* with *Paul*, that on this occaſion was judged neceſſary.

Now conſidering Prayer according to its uſe, and end, as a means of obtaining Mercy from the Lord; the more diſpoſed, apt, and vigorous the means are, the more *ſurely* and *eaſily* the Mercies are obtained which we pray for. There may be much zeal, fervency, and ſtrength in the Prayer of a ſingle Saint. *Jacob* alone may wreſtle with God, and as a Prince prevail; but much more in the joynt united force of many *Jacobs*. *Vis unita fortior*. If one can do much, many can do more. O what may not a bleſſed combination of holy and humble Spirits obtain from the Lord? If one Mans heart be dead and out of tune, anothers may be lively and

ſul

full of affection. Besides, God delights in those Acts of mercy most, by which many are refreshed and comforted; and where there is a common flock of Prayers goings like a common Adventure in one Ship; there the return of Prayer, like the return of such a Ship, makes many glad hearts. Certainly it is of great advantage for the people of God, to ingage as many as they can to pray for them. When *Daniel* was to obtain that secret from the God of Heaven, *Dan.* 1. 17, 18. he makes use of his three friends to improve their acquaintanse with God, and interest in God for him upon that occasion. *Then* Daniel *went to his house, and made the thing known to* Hananiah, Michael, *and* Azariah, *his companions; that they would desire mercies of the God of Heaven, concerning this secret.* Some Christians have greater intimacies with God than others, they are special favorites in the Court of Heaven; and what an advantage it is to be upon their hearts, when they are with God, judge ye. I remember, S. *Bernard* having spoken of the true frames and tempers that Christians should strive to work their hearts into, when they are ingaged in this work of

Prayer,

Prayer, concludes with this request, E *quum talis fueris, memento mei. An when thy heart* (saith he) *is in this temper then remember me.* O, it is a singular Merc to be interested in their Prayers, that ar in special favor with God. It is true, Jesu Christ is the great Favorite, for whos sake all Prayers are heard; and withou his intercession, the intercessions of a *Abraham*, a *Moses*, a *Jacob*, signifie no thing; but in the virtue of his intercessi on, the intercessions of others may b singularly advantagious to us. *Job* friends were good Men, but yet the must go to *Job*, and get his Prayers fo them, before God would be intreated fo them. *Job* 42. 8.

And indeed, upon the contrary, it is sad sign, that God designs not to give u that Mercy wh ch he takes off our ow heart, or the hearts of others from pray ing for. When he saith pray not for suc a Man, or for such a Mercy for him; th case then becomes hopeless, the Merc is set, and there is no moving it. *Jere* 14. 11. But if once a Spirit of Prayer b poured upon you, and upon others too in your behalf: You may look upon th Mercy as even at the door, and count i

as good as if it were in your hand. And thus you see what the Mercies are you should pray for, what influence Prayer hath upon them, and what assistance the Prayers of other Christians may contribute to the obtaining of them; that so your hearts may be excited and incouraged, not only to pray for your selves, but to ingage as many as you can, to seek the Lord for you, as you see *Paul* here did, when he was undertaking his dangerous voyage. In the next place I shall apply it.

Use 1. And first this may serve sharply to reprove the *generality* of our Sea-men, who mind every thing necessary to their voyage, except Prayer, the principal thing; who go out in voyages without asking Gods leave or blessing. And here three sorts of persons fall under conviction, and just rebuke.

First, Such as do but mock God, and delude themselves by heartless, dead, and empty Formalities. Some there be, that are not altogether slight and neglect prayes, but, *pro forma*, they will do something themselves, and it may be as a complement; or, at most, as a customary thing, will desire the Prayers of others:

But alass! There is no heartiness or sincerity in these things. They are no way affected with the sense of their own wants, sins, or dangers, they never understood the use, nature, or end of Prayer. We blame the blind Papists, and that justly, for their blind Devotions, who reckon their Prayers by number, and not by weight; and truly, there is but little difference betwixt theirs and some of our Devotions. It is S. *Augustine's* counsel, *Do you learn that which have in your hearts what every one hath in his lips.*

Discite habere in corde, quod omnis homo habet in lingua. Aug. in Psal. 32.

O that you would once learn to be in earnest with God, to pray as Men that understand with whom you have to do, and what great things you have to transact with God! Ah my Friends, you may believe it, that if ever you had felt the weight of sin upon your Consciences, and had had such sick days and nights for it, as some have had, you would not ask a pardon so coldly and indifferently as you do. If you did but know the benefit of Gods presence with you in troubles, how sweet it is; or could but apprehend how terrible a thing it is to be left

eſt of God (as *Saul* was) in a day of iſtreſs; you would weep and make ſup-lication for his Gracious preſence to go orth with you, and would ſay with *Moſes*, *If thy preſence may not go with me, hen carry me not hence.* But alaſs, theſe hings appear not to you in their reality nd importance. And hence is all that vretched formality, and deadneſs of pirit.

Secondly, It rebukes much more ſuch s wholly ſlight and neglect Prayer, as a feleſs and vain thing; who undertake eſigns without Prayer, not at all ac-nowledging God in any of their ways. nd it is juſtly to be ſuſpected, there are ultitudes of ſuch practical Atheiſts mong Sea-men, as well as other orders f Men. Poor Men! My heart mourn-th over you; you are certainly a forlorn ort of men, who live without God in he World. It was ancient-y ſaid, *He that would learn o pray, let him go to Sea:* But now how long may a Man be at Sea, before he hear a praying Sea-man? Let your Families, from which you part, witneſs what conſcience you have made to ſeek God (as you have

Qui neſcit orare, diſcat Navigare.

been here directed) before your out-se
It is said, *Deut.* 33. 18. to the Tribe o
Sea-men, *Rejoyce* Zebulun *in thy going*
out; but in this case we may invert th
words, and say, *Mourn, O ye Sea-men*
for your going out. How deploreable a ca
is this? Let your Cabbins witness wha
Conscience you make of the duty o
Prayer: You can talk and sleep there
but when did you pray there? You ther
hear the voice of God in the roaring Seas
but when did God hear your voice i
Prayer? You see the wonders of God i
the Deeps, wonders of *Creation*, an
wonders of *Preservation*; but mean tim
you your selves are the greatest wonde
that are to be seen in the Sea. Men im
mediately depending upon God for thei
lives, liberties, and estates, every mo
ment; and not once owning or acknow
ledging him by Prayer.

Ἀλλὰ πῶς χρὴ λέγειν, *Cui respondet* Socrates, Ὅπ ἐὰν Θεὸς ἐθέλῃ, Plato *in* Timeo.

The very *Heathen* will rise up in judgmen against you, and con demn you. I remembe *Plato* brings in *Alcibia des*, asking *Socrates* How he ought to ex press his resolutions and purposes; t whom

whom he thus anſwereth, *Before every undertakement thou muſt ſay, If God will.* And we know the *Eaſtern* Nations would undertake nothing of moment, without firſt acknowledging God by Prayer. The *Greeks* σὺν Θεῷ by the leave or bleſſing of God is known to all. The *Turks* will condemn ſuch as you are, for they fail not to pray five times a day, how urgent ſoever their buſineſs be. The blind and ſuperſtitious *Papiſts* will condemn you, with whom it is a Proverb, *Maſs and meat hinder no man.* O, whither will you turn? And, who ſhall comfort you, when trouble comes upon you? Wonder not at croſſes and diſappointments in your buſineſs; how can you expect it ſhould be otherwiſe, as long as God is neglected, yea, diſowned? Say not, this is the fruit of *ill-luck*, but of your prophane neglects. If the Succeſs of all your buſineſs depends upon God, (as none but Atheiſts dare deny) then certainly the directeſt and readieſt courſe a man can take to deſtroy all, is to diſingage God by a ſinful neglect of him. The moſt compendious way to ruine is to forget God, and caſt of Prayer. *Pour out thy fury* (ſaith the Prophet) *upon the Heathen*

that know thee not, and upon the Families that call not upon thy name. Jere. 10. 25. Will nothing leſs then extremity make you cry to God? Wonder not then, if God bring you into that extremity, which your prophaneneſs makes neceſſary for your awakening.

Thirdly and laſtly, How much ſadder and more deplorable is the caſe of thoſe that not only neglect to call upon the Name of God by Prayer, but do alſo wound his Name through and through by their curſed Oaths and Blaſphemies, who inſtead of going on board praying as *Paul* here did, go on board curſing, ſwearing, and blaſpheming his great and dreadful Name; not going from their *bended knees*, but drunken *Ale-benches* to the Ship.

O the admirable patience of God! O the power of his long-ſuffering! That ever that Ship ſhould ſwim one hour above Water, that carries ſuch loads of ſin and guilt within it. It is noted in *Gen.* 4. 26. in the days of *Seth*, *That then men began to call upon the Name of the Lord.* Some tranſlate the word לִקְרֹא *Invocation*, or Prayer, and ſome prophanation; then

began

began prophaneſs in calling upon the Name of the Lord. In a mournful feeling of this diſhonor done to God by it, *Seth* calls the ſon that was born to him in thoſe times, *Enoſh*, or *Sorrowful*. Sure I am, however the word be here to be tranſlated, there is a vile generation in our days, that inſtead of calling upon the Name of the Lord by Prayer, do call upon it prophanely, rending and tearing that great and terrible Name with the language of Hell. Poor Man! With what hope or incouragement can thoſe lips of thine, in the day of thy extremity, cry, *Mercy! Mercy!* that have ſtruck through the ſacred Name of God ſo many times with Blaſphemy? O that you would lay it to heart: O that this day God would ſet your ſins in order before you.

Is this a beginning that promiſes a comfortable iſſue? Do you thus prepare your ſelves to meet death, and danger? O my Soul, come not thou into their ſecrets. O let God rather ſtrike me perfectly deaf whileſt I live, than afflict my Soul through my ears with theſe dreadful Dialects of the damned.

Use 2. In the next place this point i
exceeding useful by way of *Exhortation*
to perswade all men, and particularl
Sea-men to be men of Prayer; to imi
tate that noble pattern in the Text, an
no longer to live in the neglect of a dut
so necessary, so sweet, and so benefici
to them, as the duty of Prayer is. O
that you did but know the excellency o
this duty! How would you give you
selves unto Prayer! As *David* speaks
Psal. 109. 4. Now to perswade you to b
praying men, and no longer to live i
the neglect of so excellent a duty, I wil
offer these Motives to your considera
tion.

Motive 1. *God hath stiled himself a God hearing Prayer.* For your incouragement to this duty, he hath assumed this title to himself, *Psal.* 65. 2. *O thou that heares Prayer, unto thee shall all flesh come.* You cry not as the Heathens do, to stocks and stones, that cannot help or heer them that seek to them, but to the living and true God; by whom never did any up right Soul loose a Prayer. And to come home to your case more fully, he is a God that hears the Prayers of poor di stressed men upon the Seas, when all

hope

hope and humane help hath utterly failed hem. So you read in *Pſal.* 107. 23, 24, 5, 26, 27, 28. *They that go down into he Sea in Ships, that do buſineſs in great Waters; theſe ſee the works of the Lord, nd his wonders in the Deep: For he com-nandeth, and raiſeth the ſtormy Wind hich lifteth up the Waves thereof. They nount up to Heaven, they go down again to he depths; their Soul is melted, becauſe f trouble. They reel to and fro and ſtagger ike a drunken man, and are at their wits nd. Then they cry unto the Lord in their rouble, and he bringeth them out of their iſtreſs.* So that what the *Pſalmiſt* elſ-where ſpeaks of the myſtical depths of rouble, is true here, even in a proper itteral ſenſe. *Out of the depths have I ryed unto thee, O Lord, hear my voice. Pſal.* 130. 1, 2. Many a Prayer hath been eard, and miraculouſly anſwered upon he Sea. There have men been convinced nd fully ſatisfied, that it is not in vain o cry to the Lord. So evident and clear ave been the appearances of God at the ry of poor diſtreſſed Creatures, that hey have ſenſibly and thankfully ac-nowledged him according to his name, *he hope of the ends of the Earth, and the*

confidence

confidence of them that are afar off upon the Sea, Psal. 65. 5. Who is there among you, that hath not either heard of, or himself been an example, and instance of the Truth? I might here insert many famous examples to confirm it, but the case is too plain to need them, and it would be too great a digression.

Motive 2. *Prayer is certainly the best relief to the distressed.* We may say of it, as *David* said of the Sword of *Goliah*; give me that, for there is none like it. You that are Sea-men, know what the use of the *Pump* is, when the Waters leak into your Ship; and of what use the Scupper-holes are to you, when Waves break and wash over your Decks: Why, of the same use is Prayer, when sorrow leaks into your hearts, and distresses are ready to overwhelm your Souls. This gives a vent to that which else would quickly sink you. *Your heart shall live that seek the Lord. Psal.* 69. 32. Prayer will buoy up your fainting spirits; it will sensibly ease an oppressed heart. No fear of fainting, while a man continues praying. *Luther* was wont to call Prayers the Leaches of his cares and troubles. O but if troubles come in upon a man every

every way, and he have no vent, no outlet for them; when the ordinary vents of Reason, Courage, and Resolution, are all choaked (as sometimes they are) and there is no succor or relief coming in from Heaven: What a wretched forlorn condition is such a poor creature in? O therefore get acquaintance with this excellent duty.

Motive 3. *All secondary means of deliverance and comfort, necessarily depend upon the will and pleasure of God, and signifying nothing without him.* What the *Psalmist* saith of an Horse, I may say of a Ship. *Psal.* 33. 17. That it is a vain thing for safety. Alas! What a poor defence is it against those giant-like Waves of the Sea? And that men (especially Sea-men) may be convinced of this; God hath many times caused those stately and strong built Ships to perish, and be dashed all to pieces, and preserved those that were not safe in them, upon a Plank or broken piece of the Ship, *Acts* 27. 44. which hath carried them more safely to the shore, than it could do. And will you not yet see that means signifie nothing without God, and that your dependence upon him, is necessary in every condition

on, and the acknowledgment thereof ſo too? I am perſwaded there would not be half ſo many Shipwracks, and diſappointments as there are, if your carnal confidence in the means were leſs, and your reliance upon the Lord more. Therefore it is, you ſo often receive the ſentence of death in your ſelves, that you may learn not to truſt in your ſelves, but in God. O were but your Sails filled by Prayer, how proſperous would your deſigns be?

Motive 4. What ever deliverances from dangers, or ſucceſs in buſineſs, you receive out of the way of Prayer, can yield you but little comfort; for they are not ſanctified to you. You may be delivered, though you pray not; and Succeſs may follow thoſe that ſeek not God for it; but that which you call Deliverance, is rather a reſervation to future miſery; and that you call Succeſs, is but a ſnare to your Souls. You have the things, but not the comfort and bleſſing of them. God may give your deſire to your ruine: Your lives may be reſcued for a time from death, that you may fill up the meaſure of your iniquities. Your affairs may proſper, and that proſperity may deſtroy

you.

you. *Prov.* 1. 32. At best it is but an effect of common Providence, and of such Deliverances you can never say as *Hezekiah* said of his; and every one that receives the like Mercy in the way of Prayer, may say of his. *Isai.* 38. 17. *But thou hast in love to my soul, delivered it from the pit of corruption; for thou hast cast all my sins behind thy back.* I deny not, but a Deliverance by the Hand of common Providence, is a Mercy in it self; and it may prove a very great Mercy to you in the event, if time thereby added to your life be a space of Repentance; else it is but a short reprieval of your damnation, and leaves you to perish under greater guilt, then was upon you before. But on the contrary, how sweet are those Mercies, that come in the way of Prayer, that discover Gods love to you, and inflame yours to him? One such Mercy is worth a thousand of the former.

Motive 5. *Consider all you that go out without Prayer, how soon you may be out of a capacity of Prayer.* Now you will not, and shortly you may not, have one opportunity to pray for evermore: Now unbelief shuts your Mouths, and shortly death may do it. How soon may you be past Prayers, both your own

and

and others; and be fixed by death in your unalterable condition? O seek the Lord therefore, whilest he may be found, call upon him whilest he is yet near. Now is your praying season; hereafter there will be no use of Prayer. *For this* (saith the *Psalmist*) *shall every one that is godly pray unto thee, in a time when thou mayest be found: Surely in the Floods of great Waters they shall not come nigh unto him. Psal.*32. 6. (*i. e.*) Saith *Deodate* upon the place, in the time of the general destruction of sinners, as it was in the Deluge; then there is no coming nigh to God by Prayer, nor canst thou come nigh him in the day of thy particular destruction, by the Floods of great Waters. O therefore live not a day longer in the prophane and sinful neglect of this great duty of Prayer.

Object. *Why, but I observe those that pray not, generally escape as well as they that do.*

Answ. This Objection was once made by a Soldier in the time of fight, when he was pressed by his companion to pray, and God quickly stopt his Blaspheming mouth with a mortal bullet. Have a care of such bold Atheistical pleas; they

greatly

greatly provoke the Lord against you: I had rather die praying, than live prayerless.

Object. *But to what purpose is it for me to pray, if I am unregenerate? God hears not such Prayers, if I make them; and besides, the Prayers of the wicked are an abomination to the Lord.*

Answ. Labor therefore to get into a regenerate state, and be not perswaded to rest a day longer in so sad a condition. However, in the mean time, you must know, that Prayer being a part of Natural Worship, all Men, even the unregenerate, are obliged to it by the Light and Law of Nature; otherwise, the neglect of it could not be their sin.

Object. *But many pray, and receive not: I my self have often done so.*

*Answ. You ask and receive not, because you ask amiss. Jam.*4. 3. If we were disposed to receive, as God is to give: We should not be long without the answer of our Prayers.

If (1.) your persons were accepted through Christ, your Prayers should be accepted too. *Gen.*4. 4. But you are in a state of Nature, destitute of the Spirit. *Joh.*15. 7. And so your voice is to God not

not the voice of a Child, but a ſtran-
ger.

(2.) If your Prayers were regulate
by the Will of God, they could not mi
of the deſired Succeſs. 1 *Joh.* 5. 14.
we ask any thing according to his Wil
he heareth us.

(3.) If your Prayers had more fait
and fervency, they would not retur
empty. See *Jam.* 1. 6. & 5. 16. We
then object no more againſt your duty
but in the fear of God apply your ſelve
to it; and dare not to go forth in an
deſign, until thou haſt by Prayer recom
mended thy ſelf, and thy affairs to God
Go alone, my Friends, retire from th
World; and ſay not, you cannot ſpar
time for Prayer: Better any thing elſ
were neglected then this. Tell the Lord
thou art now lanching forth into th
Ocean, and knoweſt not what this voy
age may bring forth. Poſſibly thou may
eſt never return to the Land of thy Na
tivity any more; but however it ſhal
pleaſe him to diſpoſe the event; beſeech
him with all earneſtneſs, that thou maye
have the pardon of ſin ſealed to thee be
fore thou go. O beg him to ſeparate guil
from thy perſon, before thou be ſepa-
rated

rated from thy Habitation and Relations; leſt that ſtroke that ſhall ſeparate thy Soul from thy Body, ſhould eternally ſeparate both Soul and Body from God.

Deſire of the Lord that his preſence may go with thee where-ever thou ſhalt go. Tell him, it is the Fountain, both of thy ſafety and comfort. Deſire him, if his preſence may not go with thee, not to carry thee thence. All the relief thou haſt againſt trouble, is wrapt up in that promiſe of his, *I will be with him in trouble.* Tell him, thoſe will be taſtleſs comforts, and ſuccorleſs troubles, in which he is not.

Intreat the Lord with all importunity, to keep thee by his fear from the ſins and temptations that are in the World. Tell him, thou art ſenſibly affected with the danger, which thy own corrupt heart will every where expoſe thee to: Sins in buying and Selling, into which thou mayeſt eaſily be drawn by an Earthly covetous heart: Sins in Drinking, wherein thou mayeſt be intangled (except he keep thee) by evil company, and an irregular appetite: Sins of Uncleanneſs, by which thou mayeſt be overcome in the abſence of lawful Remedies, and preſence of

alluring objects, except his fear quench the temptation, and break the snare.

Be earnest also with the Lord for his gracious protection of thee in all thy dangers. Tell him, thou canst not be in safety any where, but under the shadow of his wings. Tell him, *at what time thou art afraid, thou wilt trust in him*; and beseech him, that when thy heart shall be overwhelmed with fears and troubles he will lead thee to the Rock, that is higher than thee. Beseech him also to give thee counsel in all thy streights and difficulties, that thou mayest not lean to thine own understanding; but that he will make thy way plain before thee.

And if it be his good pleasure, that he would bless thy just and honest enterprises with Success and Prosperity. Which if he shall do, tell him, it is thy desire and beg the assistance of his Grace, that thou mayest improve all thy Mercies to his praise. If thus you set forth in the fear of God, you may expect a sweet Success, and happy Issue.

THE

THE SEA-MAN IN A STORM.

SERMON II.

Pſal. 107. 23, 24, 25. 26, 27.

They that go down to the Sea in Ships, that do buſineſs in great Waters: Theſe ſee the Works of the Lord, and his Wonders in the Deep. For he commandeth, and raiſeth the Stormy Wind which liſteth up the Waves thereof. They mount up to Heaven, they go down again to the Depths; their Soul is melted, becauſe of trouble. They reel to and fro, and ſtagger like a drunken Man, and are at

their wits end. Then they cry unto the Lord in their trouble, and he brings them out of their distress.

THis *Psalm* contains an excellent account of the mysterious and admirable effects of Providence. And this *Paragraph* contains that Vein or Branch of *Divine Providence* which respects Sea-men; a sort of Men more immediately depending upon the favor of Providence than any Men in the World; though all do necessarily, and continually depend upon it.

In these Verses we have a description, both (1) of the persons, (2) of the danger, (3) of the deliverance; by the wonderful working of *Divine Providence* for them.

First, A description of the persons about whom this wonderful Providence is exercised. *They that go down to the Sea in Ships; that do business in great Waters*; the Periphrasis of a *Sea-man*. These are said *to go down to the Sea in Ships*; not because the Sea is lower than the Land, but because it is lower than the Shore, which is the Rampire raised by Providence against its Inundations. And their

end

end or design in going down into the Sea, is not pleasure and recreation; but to do business, (*i. e.*) to Export and Import such Wares and Commodities as are necessary, if not to the Being, at least, to the welbeing of the several Kingdoms and Countreys of the World. These are the Men here spoken of, who *see* (more than any) *the Works of the Lord, and his wonders in the deeps.* Works and Wonders by an, ἐν διὰ δυοῖν, usual Figure, is as much as his wonderful Works; namely, of *Creation*, in the strange and monstrous productions of the Sea, and of *Preservation*, with respect to themselves, in the dreadful dangers they there encounter. Thus the Person or Subject is described.

Secondly, The danger is likewise described, in which these Seafaring-men are sometimes involved: And indeed the *Psalmist* here gives us a very rhetorical and elegant description of their condition in the Stormy Sea; and shews us how deplorable their state and condition is at such a time. Where we are to note both the Causes and Effects of these Tempests.

1. The Cauſes, and they are twofold.

Firſt, The principal cauſe, the will and pleaſure of God. He commandeth and raiſeth the Stormy Wind. This is Gods Prerogative, none can raiſe Winds but himſelf; and if *Devils* or *Witches* do it at any time; yet it is ſtill by his permiſſion, as you ſee in *Job* 1. 12, 19. The Lord is ſaid to hold the Wind in his Fiſts. *Prov.* 30. 4. As a Man holds a wild fierce Beaſt in a Chain, or by a Collar: And when they blow *he brings them out of his treaſuries*, *Pſal.* 135. 7. There is indeed a Natural Cauſe of Winds, of which Philoſophers give us this rational account. *That it is a hot, and dry exhalation raiſed from the Earth, by the power of the Heavenly Bodies, which being repelled or forced back by the coldneſs of the middle Region, moves oblickly or ſlentingly, and ſometimes very violently through the Air.* But though this be the Natural Cauſe of the Wind; yet this doth not at all reſtrain the abſolute Soveraignty of God over them. It is he *that commands and raiſeth them*, as the Text ſpeaks; and though it be ſaid *Joh.* 3. 8. *The Wind blows where it liſteth*; yet that expreſſion mak.s it not an arbitrary creature: But the

he meaning is either thus, It blows where it liſteth, for any oppoſition that Man can make to it, though it cannot blow where it liſteth with reſpect to God. Or thus, Such is the great variableneſs and inſtability of the Winds, blowing now this way, now that, that it ſeems to move with a kind of ſpontaneity, as a Bird doth in the Air; though indeed it doth but ſeem ſo, for all its motions are ordered of the Lord. And you cannot ſay in this ſenſe, as 1 *Kings* 19. 11. *That God is not in the Wind.* Now when it pleaſeth the Lord to ſhew his power upon the great Deeps, he ſends forth theſe Winds out of his Treaſure. This is the principal Cauſe. Then next

2. We have the inſtrumental ſubordinate and next Cauſe of the Storm; and that is, the *Winds lifting up the Waves of the Ocean.* There is naturally in the Sea a continual agitation, and rolling of its Waters hither and thither; it *cannot reſt*, as the Prophet ſpeaks; but when a violent Wind blows upon it, the Ocean is incenſed and inraged; and the Winds roll, moving Mountains of Water before them. Then like Wild Beaſts, the

Waves seem to break loose and rage, not only to be *latrantes undas*, as *Virgil* calls them, *barking Waves*; but κύματα ἄγρια, *raging Waves*, as *Jude* speaks *Verſ.* 13. Yea, *roaring Waves*, as our Saviour ſtiles them, *Luk.* 21. 25.

undamaris efferatæ. Beza.

Fluctus truces.

Thus of the Cauſes of the Storm Principal and Subordinate. Next we have

Secondly, The terrible Effects of the Tempeſts, and that upon both their Bodies and their Minds.

(1.) External upon their Bodies; it toſſes them up and down in a dreadful manner, which the *Pſalmiſt* elegantly expreſſes in the Text. *They mount up to Heaven, they go down to the Depths,* a lofty hyperbolical expreſſion; very near unto it is that of *Virgil.*

Tollimur in cœlum, curvato gurgite; & iidem,
Subducta, ad manes imos deſcendimus unda!

Æn. 3.

They ſeem to mix with the very Clouds; and then, open deep Graves

for them in the bottom Sands. Yea, it moves them not only *perpendicularly*, lifting them up, and caſting them down, but *obliquely* and *circularly* alſo. They reel to and fro, and ſtagger like a drunken man, or as ſome tranſlate, *agitantur in gyrum*, they run round: They are indeed moved according to the unſtable motion of the Waves, on whoſe proud backs they are mounted. This is the External Effect of the *Storm* upon their Bodies.

(2.) The Internal Effect of it upon their Minds, which is far more terrible. For it is ſaid here, *Their Soul is melted becauſe of trouble, and they are at their wits end.* Both which expreſſions do import a greater commotion, and ſtorm in the Paſſions of the Mind, than that is in the Waves of the Sea. The ſtouteſt ſpirit quails and melts when it comes to this; and the wiſeſt Artiſt is at his wits end. Thus you have the deſcription of the perſons, and of their danger, both in the Cauſe and Effects upon the Body and Mind. Next

(3.) We have their deliverance by the wonderful hand of divine providence, in *Verſ.* 27. *Then they cry unto the Lord in*

their

their trouble, and he brings them out of their distress. Their usual cry in such extraordinary exigencies is *Mercy! Mercy!* Now they can pray, that could not pray before. Extremity drives them to their knees, not only with *cryes*, but *vows* to the Lord. And he delivers them out of their distress: Some delivered one way, and some another, but all in a stupendious way, which cannot but astonish them that are so delivered, and make them acknowledge the Finger of God was in it.

From all this we observe

Doctr. *That the Preservations and Deliverances of Sea-men in the dreadful Storms and Tempests at Sea, is the wonderful Work of Divine Providence.*

The Works of the Lord are great, sought out of all them that have pleasure therein. *Psal.* 111. 2. And among his Providential Works none greater, and more admirable, than those which Seamen daily behold in their marvellous Protections upon the Sea.

Now the Glory of Divine Providence towards Seamen, shines and displays it self in three things. Especially first, in making the Ocean navigable for them at any time. Secondly, In preserving them from

from Shipwracks in the fury and ſtreſs of Weather. Thirdly, In finding out ways, and ſtrangely providing means of ſafety when their Ships are loſt, and broken upon the Sea.

1. It is a wonderful providence of God, to make the Ocean navigable for Men at any time; that ſuch a fluid Body as Water is, which cannot ſupport a Stone or Bullet of an ounce weight, ſhould yet by reaſon of its own Saltneſs, and the innate property of Timber, be able to ſupport Ships of ſuch vaſt burthen, which are carried daily from place to place, being mounted on the backs of its proud Waves. Who can but acknowledge a moſt wiſe Providence, in gratifying the Natural wit and deſire of Man, which fits him for Converſe and Traffick with Foreign Nations, with inſtruments and materials ſo fit for his purpoſe; as Timber, Iron, Hemp, Pitch, the Loadſtone, and whatever elſe is neceſſary for his purpoſe? I cannot open the Wiſdom of Gods Providence in this reſpect, to better advantage than I find it done by the Learned Pen of Dr. *More* in his *Antidote againſt Atheiſm.* Pag. 58. *Navigation* (ſaith he) *being of ſo great conſequence to the delight, and*

and convenience of humane life; and the being both wit and courage in Man to attempt the Seas, were he but fitted with right Materials, and other advantages requisit; when we see there is so pat a provision made for him to this purpose, large Timber for the building of his Ship a thick Sea-water to bear the Ships burthen; in the Magnet *or Loadstone for his Compass; in the steddy and parallel Direction of the Axis of the Earth for his* Cynosura: *And then observing his natural wit and courage to make use of them and how that ingenite desire of knowledge and converse, and of the improving of his own parts, and happiness, stir him up to so notable a design. We cannot but conclude from such a train of Causes, so fitly and congruously complying together, that it was really the counsel of an Universal and Eternal Mind, that hath the over-seeing and guidance of it, &c.*

2. But (to come home to the case before us) that men should be preserved at Sea from immediate ruine in the dreadful Tempests that befal them there, this is a mysterious, and admirable Work of God; that a poor Ship should not be swallowed up by the furious Ocean, when

Moun-

ountains of Water come rolling to-
ards it with an horrid noiſe, and give
ſuch dreadful ſtripes; when Seas roll
er it, and ſo cover it with the Waves,
at for a time they know not whether
ey ſink or ſwim; to ſee it emerge out
ſuch fatal dangers, keep up its head,
d mount upon the backs of thoſe lofty
as that threaten immediately to over-
helm it. O how great is the power
d care of Providence in ſuch a caſe!
pecially, if you conſider theſe follow-
g particulars, among many others,
hich threaten ruine on every ſide: And
ould but one of theſe many contingen-
es befal them, in the eye of Reaſon they
e loſt Men.

1. Of how many parts comparted
gether, doth a Ship conſiſt? Theſe parts
deed are faſtened together with Bolts
Iron, but being in ſo many Planks.
hat a wonder is it that none Springs,
at no Bolt gives way, or Seams open,
hileſt every part works with ſuch vio-
nce, and ſo great a ſtreſs of Weather
s upon it. Should ſuch a thing fall out
s it is a wonder it ſhould not) how
on would the Ship ſwim within as well
without?

2. How

2. How often are they put from their course by ſtreſs of Weather, and know not where they are; not being able for many days to take any obſervation? So that they muſt go whither Winds and Waves will drive them? For there is no dropping Anchors in the Main, nor reſiſting the courſe of the Seas, to which they can make no more reſiſtance than a Child to a Giant. And how is it they are not daſhed upon the Rocks, or Foundered in the Sands, ſeeing the Winds ſhape their Courſe, and not Art? But there is a God that ſteers your courſe for you, who you cannot.

3. How often are you even faln upon Rocks and Shores, before you ſee them, and are almoſt paſt *hope*, before you begin to *fear*? Sometimes almoſt imbayed, and as much as ever you can do to Weather a Rock, or Head-Land, which you diſcerned not till it was almoſt too late?

I remember Doctor *Johnſon*, in the ingenuous and wonderful Narrative of his voyage to the *Sound*, when he had ſurvived two Shipwracks, and was imbarked in the third Ship. *We had* (ſaith he) *been above two or three hours at Sea, but there was a ſad diſtraction among*

s in the Ship, and the Marriners crying Mercy! Mercy! For we had almoſt faln ul on a Rock, which lay ſo cunningly in he Water, that we did not eſpie it till we were upon it; but by the goodneſs of God, e ſailed cloſe by it, and ſo eſcaped it: he leaſt touch of it had been our ruine.

4. How often do you ride at Anchor n furious Weather near Rocks and hores; Your lives, under God, every oment depending upon a Cable and nchor; if the one break, or the other ome home, you are loſt men. And how onderful is it they do not! What is a able in a Storm? But as the new Cords ith which the *Philiſtines* bound *Samſon*, and as eaſily would they be ſnapt under like a thread of Tow, were it ot for the care of Providence over you. Theſe, and an hundred other accidents, hich hourly threaten you, might and ould ſend you down to the bottom, ut that the Lord permits it not ſo to e.

3. And yet more wonderful then all is, how often doth God ſuffer Ships to under and ſink under you, and to be aſhed to pieces againſt the Rocks, and et preſerve you when the ordinary means

means of preſervation are cut off an gone? Who like theſe ſee the Works the Lord, and his Wonders in t Deep?

For firſt, ſometimes a ſmall Boat ſh ſave them, when a ſtout Ship could n Thus many of them have been wonde fully preſerved, and thus the foremen tioned Author relates the manner of h wonderful preſervation? *Our Ship* (ſai he) *had ſprung a Leak, or rather a Plank and was ready to ſink: O, how the face every man was changed at this afrigh ment! One was at his Prayers, anothe wringing his hands, a third ſhedding tear when we had no need of more Salt-wate After this fit they fell to work, and* (as it *uſual in ſuch extreams*) *we were all buſ in doing of nothing, and did we knew n what. The Maſters Mate whom we ſen down to ſearch out the Leak, quickly re turned to us with a ſad countenance, trem bling hands, and gnaſhing of teeth, quivering tongue, and words half ſpoken ſignifying unto us, that the wound was in curable Here was now no room for counſel neither had we time to ask one another what was beſt to be done; but we preſentl caſt out our Long-Boat, and ſhot off Eigh*

nine Guns, which ſeemed to me to be ſo
any tolls of a Paſſing-Bell before our Death.
leaped into the Boat, but leaped ſhort;
e leg in the Boat, Alterum in Charontis
mba. *Now were we left in the North*
eas, which ſeldom wear a ſmooth Brow;
t at this time contending with the Wind,
elled into prodigious Mountains. It blew
lf a ſtorm, and we were now in a ſmall
ſſel: What credit could we give to our ſafe-
in a ſmall and open Shallop, when ſo ſtately
Caſtle of Wood, which we but now loſt,
uld not defend it ſelf againſt the inſo-
ncy of the Waves? We were many
eagues from any Shore, having no Compaſs
guide us, nor Proviſions to ſuſtain us,
d the night grew black upon us——.
othing but a Miracle could preſerve us,
ing out of the reach of humane help——.
e fell to Prayer, and our extremity plead-
for us; —for in this moment of death,
hen we were without the leaſt expectation
deliverance, he ſent a Ship to us, which
e muſt needs confeſs to be the Finger of
od, &c. Thus he— And this hath been
e wonderful door opened in extremity
multitudes more for their eſcape. But
how aſtoniſhing are theſe ways of the
ord! Well may we ſay, *His ways are*

in the Sea, and his paths in the great Deep, and his footsteps are not known. *Psal.77. 19.*

Secondly, Sometimes they shall be cast upon a Rock in the Sea, where they shall be preserved till some other way of deliverance come, yea, preserved strangely, God blessing a small matter of provision which they saved to sustain them, though they said of it, as the Widow of *Sarepta* to the Prophet, 1 *King.* 17. 12. *I have but an handful of Meal, and a little Oyl, and I am gathering two sticks that I may go in and dress it, for me and my son, that we may eat it, and die.* Or if they could save nothing, yet a few Muscles or Birds Eggs, with Gods Blessing, have sustained them till the time of Mercy came. This hath been the case of many. Think upon this, you that abuse the good creatures of God by drunkenness; how sweet would a cup of fresh water be to you, when reduced to such extremity! O, if your hearts be not harder than the Rocks you lay upon! How would such extraordinary Mercy melt you into love and thankfulness!

Thirdly, Sometimes they have been wafted to the shore safely upon the wra-

or by making a Raft of the broken pieces of the Ship, and torn Sails, and Ropes; and upon this (God knows, a poor ſecurity againſt the boiſterous Waves) have they ventured themſelves. A ſinking man (as we ſay) will catch at a Buluſh. *Paul* and thoſe that ſuffered Shipwrack with him, were thus ſaved. *The Centurion commanded, that they which could ſwim, ſhould caſt themſelves firſt into the Sea, and get to Land. And the reſt, ſome on Boards, and ſome on broken pieces of the Ship: And ſo it came to paſs, that they eſcaped all ſafe to Land. Acts* 27. 43, 44. *Tabula poſt Naufragium.*

O the miraculous Works of the Lord! To ſave by ſuch contemptible and improbable means, who can but ſee and acknowledge the Finger of God to be here? Lo theſe are parts of his ways; but how ſmall a portion is heard of him? *Job* 26. 14.

1. *Uſe of Reproof.* If your Preſervation in Storms at Sea, be the wonderful Works of Divine Providence; then divers of you deſerve to be ſharply reproved from this truth. And I beſeech you ſuffer the word of Reproof, meekly and

penitently. I ſhall ſpeak nothing to reproach you; no, it is not to reproach but to reform you: And if you hate Reproof, and mock at counſel, God may ſhortly ſpeak in ſuch thundering language to your Conſciences, as will be terrible for you to hear. I remember it is ſaid of S. *Bernard*, that whileſt he was ſeriouſly reproving the prophaneneſs of one (and if I miſremember not, it was his own Brother) who was a Soldier, and obſerving how he ſlighted his holy and ſerious counſel, his ſpirit was greatly grieved at it; and he told him, *Brother, God, I fear, will ſhortly make way to your heart with a ſword, to which my words can find no acceſs*; and the event ſoon verified the ſad prediction. I pray God none of you may be taught by Captivities and Shipwracks, what it is to reject faithful Reproofs and wholſome Counſel, ſeaſonably given for your good. You that read theſe lines, ſeriouſly ask your own Conſciences theſe following Queſtions.

(1.) Have you not ſoon forgotten the Works and Wonders of the Lord, which your eyes have ſeen? It may be for the preſent you have been ſenſibly affected with your danger, and the Mercy of

God

God in your deliverance, but hath it remained upon your hearts? I doubt theſe Mercies have been written in the Duſt, which ſhould have been ingraven, as in the Rock for ever. Thus it was with *Iſrael*, a people that ſaw as many wonders wrought for them by the immediate Finger of God, as ever did any people in the World; and yet it is ſaid of them, even after the Red Sea-deliverance, in which *God divided the Sea for them, when the Waves thereof roared*, *Iſai.* 51. 15. And with which, for the preſent, their hearts were greatly affected; for it is ſaid, *Pſal.* 106. 12. *That they believed his Word, and ſang his Praiſes.* But in the next Verſe you read, that a little time eaſily wiped out the ſenſe of this Mercy, for it is ſaid *Verſ.* 13. *They ſoon forgat his works, and waited not for his counſels.* I doubt this was not the ſin of *Iſrael* only, but is the caſe of many of you at this day. Well, God did not forget you in the time of your extremity, though you ſo quickly forget him. Think not to excuſe your ſelves from this guilt, by ſaying, you do ſtill remember the thing: You may do ſo, and yet be ſaid to forget his Mercy. For a Deliverance may be re-

membred by him, that received it two ways, namely, *ſpeculatively* and *affectingly*. A ſpeculative remembrance is only to call to mind the ſtories of ſuch a danger, and preſervation. This you may do, and yet God account himſelf forgotten, except you ſo remember it, as ſtill to feel the powerful impreſſions thereof upon your hearts, melting them into thankfulneſs, love, and dependence upon the God of your Salvations.

(2.) Have you not walked very unanſwerably to your Deliverances, yea, and to the ſolemn ingagements you made to God in the day of your diſtreſs? I fear ſome of you have walked, after God hath reſcued you by a wonderful immediate Hand from the Jaws of Death; as if you had been *delivered to commit all theſe abominations.* As it is *Jere.*7. 10. It may be, the *laſt* week or moneth you were reeling to and fro upon the Stormy Sea, and ſtaggering *like* drunken men; and *this* reeling and ſtaggering along the ſtreets *really* drunken. O horrid abomination! Do ye thus requite the Lord, who pitied you in your diſtreſs, and, being full of compaſſion, ſaved you, when you cried to him? Is this the fruit of your wonder-

wonderful ſalvation? If a man ſhould have told you in that day, it would have been thus, you your ſelves could not have believed it, but would have anſwered, as *Hazael* did to the Prophet. 2 *Kings* 8. 13. *What, is thy ſervant a dog, that he ſhould do ſuch things?* Yet ſo it was, and ſo it is ſtill: The Lord humble you for his great wickedneſs. If this be all the fruit of Mercy and Deliverance, it had been better for you that you had gone down to the bottom then, rather than to live only to treaſure up more wrath againſt the day of wrath, and fill up your meaſure.

(3.) Are there not a ſort of *Atheiſtical Sea-men*, who own not Providence at all, either in the raiſing of theſe horrid Tempeſts, or in their marvellous preſervations in them; but look on all, as coming in a Natural way, and their eſcape to be only by good Fortune, and Chance: How wonderful a thing is it in the eyes of all conſidering men, that Providence ſhould take any notice of them in a way of favor, that ſo wicked-men diſown it, and ſo directly diſoblige it? How can you poſſibly ſhut your eyes againſt ſuch clear light, and ſtop your ears

againſt ſuch loud and plain Language, whereby the power and goodneſs of God proclaims it ſelf to you in theſe Providences! Ah, methinks you ſhould moſt readily and thankfully ſubſcribe that great truth. *Pſal.* 68. 20. *He that is our God, is the God of Salvation; and unto God the Lord belong the iſſues from Death.* But though men ſee Signs and Wonders, they will not believe, yea, though themſelves become Wonders to the World by their miraculous Deliverances; yet ſo bruitiſh and ſtupid are they, that they will not ſee the hand that ſaves them. Take heed what you do: You ſet yourſelves in the direct way to deſtruction by this, and highly provoke the Lord to abandon, and caſt you out of the care of his Providence; and if he once do ſo, you are loſt men.

(4.) And yet more vile (if more vileneſs can be in a ſin) than all this. Are there not a generation of wretched men among you, that fall a ſwearing, curſing and blaſpheming God, even when he is uttering his terrible voyce in the Tempeſt, and every moment threatning to intomb them in the Deep? When you ſhould be upon your knees bewailing

you

our ſins, and pleading with God for
Mercy (as I doubt not but ſome of you
o) to be yet more and more provoking
im, daring him to his face; and yet
ore inceniing his indignation which is
lready kindled againſt you; who, that
ears this, can chuſe but admire the riches
f Gods patience and forbearance to-
ards ſuch men? The very *Heathen* Ma-
iners in a Storm, *called every man upon*
is God, Jonah 1. 5. We ſay, extremity
ill cauſe the worſt of men to pray, and
ompoſe the vaineſt ſpirit unto ſeriouſ-
eſs; but it ſeems by you, it will not. Is
his the frame and temper you will meet
eath in? What, ſpeaking the language
f Devils, and damned Spirits before
ou come among them? Haſting on your
wn ruine, as if it were too ſlack and
ingering in its motion? The Lord open
he eyes of theſe miſerable Creatures, and
onvince them, that they are not only
going to Hell as others are, but that
hey are the forlorn of all that wretched
rew that are bound thither; and pro-
portionable will be their miſery, except
hey repent.

2. *Uſe of Exhortation.* This point is
et farther improvable for you by way
of

of Exhortation; ſerving to preſs you to thoſe proper duties which God calls you to, by his terrible providential voice in the Storms, and by your wonderful Deliverances.

1. And the firſt leſſon you are to learn from hence, is, *To adore the power of God.* O what a manifeſtation of Divine Power is here! You are the men that ſee more than others, the Works of the Lord, and his Wonders in the Deep. It is one of Gods ends, in ſhewing you theſe Wonders, *To make his mighty power known*, *Pſal.* 106. 8. O what a terrible voyce doth God utter upon the Seas, when the Heavens are black above you, the furious Winds and dreadful Thunders ratling about you, the Sea and Waves roaring beneath you! Is not this voice of the Lord full of Majeſty? Doth it not aw your hearts and make them tremble? In three things his infinite power is diſcovered to you.

Firſt, In raiſing theſe terrible Tempeſts, and that from ſo ſmall and weak a beginning as a thin vapor from the Earth is: This is the wonderful Work of God. *Pſal.* 135. 7. *He cauſeth the vapors to aſcend from the ends of the Earth; he maketh*

maketh Lightnings for the Rain, he bringeth Wind out of his Treaſures.

Secondly, In limiting and bounding their force and power: What prodigious effects elſe would follow? The Wind is a fierce and boiſterous creature, and would (if God did not by his Providence reſtrain) deſtroy, and overturn all, both by Sea and Land. Or if *Satan*, who is ſtiled *The Prince of the power of the Air*, were left at liberty to execute his malice by ſuch an inſtrument, not a Ship ſhould croſs the Seas, nor a Houſe be ſafe at Land; as is evident enough by the furious haſte he made, to overturn the houſe with an horrible Tempeſt upon *Jobs* Chidren, as ſoon as he had received a permiſſion from Heaven to do it.

And 3. no leſs viſible is the Power of God in calming, and appeaſing the ſtormy winds, and remanding them into his treaſuries, *Pſal.* 107. 29. *He maketh the Storm a Calme*: Yea, he doth ſo in the very nick of time when all is concluded loſt. Thus you read in *Mark* 4. 39. *when the waves beat into the Ship*; So that it was now full, and the Diſciples cried to the Lord, *Maſter, careſt thou not that we periſh? He aroſe and rebuked the wind*

wind, and ſaid to the Sea, Peace, be ſtill; and the wind ceaſed, and there was a great calm. Juſt as one would huſh a Child, *Peace, be ſtill.* O the Soveraign Power of God! How ſhould it be reverenced and adored by all that behold it, in theſe marvellous effects of it?

2. The ſecond leſſon you are taught by this Doctrine, is, *To admire the Mercy of God.* Mercy is no leſs diſcovered than Power, yea, the Power of God is put forth to give his Mercy a fair occaſion to ſhine forth in your Deliverance. God ſometimes permits your danger to grow to an extremity, and delays your Deliverance to the laſt moment, till all hopes of ſafety are gone, upon the like reaſon, That *Lazarus* his Reſurrection was deferred; that the Work of God in your Preſervation may commend it ſelf to you under the greateſt advantage.

O that you would view theſe Mercies in all their indearing circumſtances. I can only hint your duty generally in this caſe, you may inlarge upon it, if you have hearts fit for ſuch a bleſſed Work. And mark particularly the multitudes of Mercies, that are complicaated and involved in one Deliverance. Obſerve the

ſeaſon

ſeaſon when, the manner how, the means by which your Salvation was wrought. It is a thouſand pities, that ſo much of Gods glory, and your comfort as any one, even the ſmalleſt circumſtance may contain, ſhould be loſt.

3. Laſtly, and above all. *See that you anſwer Gods ends in your Deliverances.* If that be loſt, God may ſay concerning you, as *David* did of *Nabal*, 1 Sam. 25. 21. *Surely, in vain have I kept all that this fellow hath in the Wilderneſs; ſo that nothing was miſſed of all that pertained to him; and he hath requited me evil for good.* So here, in vain have I kept this fellow upon the Sea, when I ſuffered others to ſink: In vain have I preſerved his life, liberty, and eſtate; ſo often by an out-ſtretched Arm of Power, and Mercy to him, ſeeing he requites me evil for good.

O let me intreat you to be careful to comply with the deſigns and ends of God in theſe your wonderful Preſervations. If you inquire what Gods ends in your Deliverances are. I anſwer,

Firſt, It is to lead you to repentance. *The goodneſs of God* (ſaith the Apoſtle) *leadeth thee to repentance.* Rom. 2. 4. Doſt thou

thou not know the Voice of Mercy? Why, it beſpeaks thy return to God. It may be thou haſt ſpent all thy life, to this day, in the ſervice of ſin: Thou never redeemedſt one of all thy precious hours, to conſider thine own eſtate, to bewail thy ſin and miſery, to ſeek after an Intereſt in Chriſt. Why, now here is a Providence faln in that doth, as it were, take thee by the hand, and lead thee to this great neceſſary Work. The end of God in raiſing this Storm, was to deliver thee from the more dreadful Tempeſt of his Wrath; which without Repentance muſt ſhortly overtake thy Soul, in the blackneſs of darkneſs for ever. Now God hath awakened thy Conſcience by this fright, made it charge home thy ſins upon thee, terrified thee with diſmal apprehenſions of Death and Hell. O, what a fair opportunity and advantage hath he now put into thy hand for Repentance, Reformation, and gaining an Intereſt in Jeſus Chriſt. If this ſeaſon be loſt, Conſcience ſuffered to fall again into a dead ſleep, and thy heart be again hardned by the deceitfulneſs of ſin, thou maiſt never have ſuch an opportunity for Salvation opened to thee any more.

Secondly,

Secondly, If this end be anſwered, then a farther deſign God hath in thy Deliverance, is to ingage, and incourage thy Soul to dependance upon God, in future ſtraits and dangers. This is food for Faith, and now you are furniſhed with experience of the Power, Mercy, and Goodneſs of God, to inable you to toll your ſelves upon him, when new exigencies befal you. If God exerciſe you with ſuch extremities, another time you may ſay with the Apoſtle, 2 *Cor.* 1. 10. *Who delivered us from ſo great a Death, and doth deliver; in whom we truſt he will yet deliver us.*

If your firſt Deliverance were a Deliverance without a Promiſe, when you were without Chriſt; what incouragement have you to depend upon him, when his end is anſwered in your Repentance and Converſion; and being in Chriſt, are intituled to all the Promiſes?

Thirdly and laſtly, Gods end in your marvellous Preſervations and Deliverances, is, to furniſh you for, and ingage you to a life of praiſe. O, how ſhould the high praiſes of God, be ever in your mouths! You have ſeen his Works and Wonders in the Deeps. And this is it which

which the *Pſalmiſt* preſſes upon you, as a becoming Return for your Mercies, in the words following my Text. *O that Men would praiſe the Lord for his goodneſs, and for his wonderful Works to the Childdren of Men.*

O with what warm and inlarged affections, ſhould you expreſs your thankfulneſs to the God of your Salvation! And ſay as *David*, *What am I, O Lord God; and what is my Fathers houſe, that thou ſhouldſt do ſuch great things for me?* Was ſuch a life, as mine, worth the working of ſo many wonders to ſave it! O Lord, thou knoweſt it hath been a life ſpent in vanity. Thy glory hath not been precious in mine eyes, but my life hath been precious in thine eyes. Many more uſeful, and leſs ſinful than my ſelf, have periſhed, and I am ſaved. O Lord, ſhew me the deſigns and gracious ends of theſe Deliverances. Surely there is ſome great thing to be done by me, or elſe ſo great a Salvation had not been wrought for me. The Lord ſaw in what a ſad caſe my poor Soul was, to be ſummoned immediately before his Judgment Seat. That if I had gone down under all my guilt, I had ſunk to the bottom of Hell: But

thou

thou in love to my Soul, haſt delivered it from the Pit of Corruption, that I might yet injoy a ſeaſon for Salvation; and be once more intruſted with the precious Talents of Time and Means. O that I may not abuſe the Grace of God in this new intruſtment, as I have done in the former! Let me not live as one delivered to commit all theſe abominations!

And now after all that is come upon me for my evils, ſeeing thou, my God, haſt puniſhed me leſs than mine iniquities deſerve; and haſt given me ſuch a Deliverance as this: Should I again break thy Commandments? *Ezra* 9. 13, 14. *O let this new Mercy, produce a new Heart and Life!*

THE Sea-mans Preſervative IN Foreign Countreys.

SERMON III.

Pſal. 139. 9, 10.

If I take the Wings of the Morning, and dwell in the uttermoſt parts of the Sea; even there ſhall thy right hand lead me, and thy right hand ſhall hold me.

IN this *Pſalm* the Omnipreſence and Omniſcience of God, are the ſubjects of the *Pſalmiſts* Meditation; and theſe Attributes are here promiſcuouſly diſcourſed, not only becauſe of

of the near affinity that is betwixt their Natures; but becauſe the one is the demonſtration of the other: It is evident God knows all things, becauſe he fills all places. Touching the Omniſcience of God, he diſcovers the infinite perfection of that Attribute by the particular, and exact notice it takes of all our ways. *Ver.* 3. *Thou compaſſeſt my paths, and art acquainted with all my ways:* Of all our words, *Ver.* 4. *There is not a word in my tongue, but lo, O Lord, thou knoweſt it altogether.* Yea, of all our thoughts; and that not only in the inſtant of their conception, but long before they were conceived. *Ver.* 2. *Thou underſtandeſt my thoughts afar off,* even from eternity. Thus he diſplays the Omniſcience of God. And then to make demonſtration of the truth, and certainty of this Doctrine of Gods Omniſcience, he proves it from his Omnipreſence, *q. d.* He that fills all things, cannot but know all things. Now Gods preſence fills Heaven, yea, and Hell too, *Ver.* 8. And all parts of the Earth and Sea, even the remoteſt, *Ver.* 9, 10. And therefore no Creature, nor action of any Creature, can eſcape his cogniſance. It is not here, as among men; if a malefactor

be condemned by the Laws of one Kingdom, he may eſcape by flying into another; but it is far otherwiſe here, for, ſaith the *Pſalmiſt*, (perſonating a guilty fugitive indeavoring to make an eſcape from the arreſt of Gods Juſtice) *If I take the Wings of the Morning, and flee into the uttermoſt parts of the Sea; even there ſhall thy hand lead me, and thy right hand ſhall hold me.*

In which words you have theſe two things mainly remarkable.

1. The greateſt ſecurity and incouragement to a ſinner ſuppoſed.

2. That ſuppoſed ſecurity and incouragement utterly deſtroyed.

1. The greateſt ſecurity and incouragement to a ſinner ſuppoſed. *If I take the Wings of the Morning, and dwell in the uttermoſt parts of the Sea.* Where two things ſeem to offer towards his Protection.

Alludit ad celerimam radiorum ſolis excurſinem, qui momento ab oriente ad occidentem perveniunt. Calvin.

Firſt, The Place; the remoteſt part of the Sea, by which you are to underſtand the moſt obſcure nook in the Creation; fartheſt removed from any inſpection or obſervation.

And

And ſecondly, His ſwift and ſpeedy flight, after the commiſſion of ſin, to this ſuppoſed Refuge and Sanctuary: It is here ſuppoſed, that a ſinner ſhould flie as ſwift as the light of the Sun, which in a moment ſhines from the Eaſt to the Weſt, and ſo the meaning is, Could I flee with a celerity equal to the Sun, or his Beams of Light; which breaking forth in the Morning, do in an inſtant inlighten the remoteſt part of the Hemiſphere. Could I as ſwiftly flee to the moſt obſcure, remote, ſolitary place in all the World. Thus the ſinners ſecurity is ſuppoſed.

2. This ſuppoſed ſecurity and incouragement is utterly deſtroyed. *Even there ſhall thy hand lead me, and thy right hand ſhall hold me.* The leading hand of God is not here to be underſtood, as a directing or guiding hand, to ſhew the fugitive ſinner the the way of his eſcape; but contrarily, *Thy hand ſhall lead me*, as a Keeper leads his priſoner back to the place of cuſtody, from which he indeavored an eſcape. And the following clauſe is exegetical;

Non accipitur deducere pro viam monſtrare; Sed deducet me manus tua tanquam cuſtos captivum ſibi commiſſam deduxit. Vatab.

Thy right hand ſhall hold, or detain *me*. *Viz.* In ſtrict cuſtody. So that the ſum of all, is this.

Doctr. *That the whole World affords no place of ſecrecy or ſecurity for a ſinner to eſcape the obſerving Eye, and righteous Hand of God.*

Jonah fled from the Lord to *Tarſhiſh*; but could he eſcape ſo? No, the Lord ſent a Storm after him which brought back the fugitive. *Jonah* 1.3,4. We read *Iſai.* 29. 15. of ſuch *as dig deep, to hide their counſels from the Lord. (i. e.)* They plot contrive and ſtudy to conceal their wicked deſigns, to ſin with greateſt ſecreſie and ſecurity. But, what can poſſibly be a covering from him, to whoſe ſight all things are naked and manifeſt? Where can a ſinner be hid from him, whoſe preſence fils Heaven and Earth? *Jere.* 23. 24. The Scripture gives full proof to this great Truth. It is clear from *Prov.* 15. 3. *The eyes of the Lord are in every place, beholding the evil and the good.* And again, *Job* 34. 21, 22. *For his eyes are upon the ways of man, and he ſeeth all his goings; there is no darkneſs, nor ſhadow of death, where the workers of iniquity may hide themſelves.* Who ever goes

goes about to conceal a ſin in ſecret, attempts a fooliſh and impoſſible deſign. *Pſal.* 44. 21. *Shall not God ſearch this out? for he knoweth the ſecrets of the heart. For the eyes of the Lord run to and fro, through the whole Earth,* 2 *Chro.* 16. 9.

Now in the handling of this point, I purpoſe to ſhew you.

1. That men are often induced to ſin, upon hopes of ſecreſie and concealment.

2. That to ſin upon theſe incouragements, ſtrongly argues their natural Atheiſm: They think they are ſafe, if men know it not; they reckon not upon Gods diſcovery of them.

3. That theſe incouragements to ſin, are vain things, it being impoſſible any place can hide a ſinner from God; and how it appears, that the Eye of God is, and muſt needs be upon us, and our actions, where-ever we are, and how cloſely ſoever we indeavor to hide them. And then apply it,

Firſt, Men are often induced to commit ſin upon the hopes of ſecreſie, and concealment. Sin (eſpecially ſome kinds of ſin) carry ſo much ſhame and *odium* in them, that it reſtrains men from the

open practice of them; but if Satan can perſwade them, they ſhall never be divulged to their reproach, they will venture upon them. See that Text, *The eye of the Adulterer waiteth for the twilight, ſaying, No eye ſhall ſee me, and diſguiſeth his face, Job* 24. 15. Reckoning himſelf ſecure, if he can carry his wickedneſs under a vail of darkneſs, not caring what wickedneſs he doth, ſo he may do it undiſcerned. It is not the acting of ſin, but the diſcovery of it that puts them into terrors. So it is added with reſpect, both to the Adulterer, and the Thief. *Verſ.* 17. *The morning is to them as the ſhadow of death, if one know them; they are in the terrors of the ſhadow of death. i. e.* If a man, eſpecially a man in Authority, a Magiſtrate meet them, it is as if the Image of death paſſed before them in a viſion. So thoſe Idolaters, *Ezek.* 8. 12. *Son of man, haſt thou ſeen what the antients of the houſe of* Iſrael *do in the dark; every man in the houſe of his imagery? For they ſay, the Lord ſeeth us not.* They conclude all is well, if nothing appear. This incouragement of Secreſie is the great argument, by which Satan prevails with men to commit any ſin that hath ſhame

ſhame or danger attending it. But his promiſes of concealment are uſually made good, as his promiſes of great wealth are to Witches. This is the incouragement.

Secondly, Next I will make it evident to you, that to ſin upon this incouragement argues Atheiſm of him that commits it. This is plain, for did men believe the Omnipreſence and Omniſcience of God, ſuch an incouragement to ſin as ſecreſie could have no force with them. Thus when the Antients of *Iſrael* practiſed their Idolatry in the dark, it is plain they thought God ſaw them not. *Ezek.* 8. 12. *For they ſay, the Lord ſeeth us not, the Lord hath forſaken the Earth.* (*i. e.*) They did not really believe Gods Omnipreſence and Omniſcience. And *Job* tells us *Chap.* 31. 26, 27, 28. *That if he had beheld the Sun in his brightneſs,* (*i. e.*) To admire and worſhip it as a God: Or, *his heart been ſecretly inticed; he ſhould have denied the God that is above.* Every one that is inticed to ſin upon the incouragement of Secreſie, doth ſo far deny the God that is above. If ſuch a man did really believe there is a God that ſees him, *whoſe eyes are as flames of fire, Revel.* 1. 14.

1. 14. *To whom the darkneſs and the light are both alike. Pſal.* 139. 12. It were impoſſible he ſhould be ſo terrified at the diſcovery of a Creature, and ſo ſecure and wholly unconcerned at the diſcovery of God: It could not be, that the obſervation of the great God, ſhould not ſo much trouble them, as the obſervation of a little child.

Thus we find the inward thoughts of mens hearts, concerning God, diſcovered by their bold attempts upon ſecret ſins. *Iſa.* 29. 15. *Wo to them that ſeek deep to hide their counſel from the Lord, and their works are in the dark; and they ſay, Who ſeeth us, and who knoweth us.* They think if their works are ſhrowded under a vail of darkneſs, they are ſafe enough: If they can eſcape the Bar of an Earthly god (a Magiſtrate) they ſhall never be accountable at any other Bar. We have another ſad inſtance of the ſame impiety in *Pſal.* 73. 11. *And they ſay, How doth God know? And is there knowledge in the moſt high?* If men did not fancy to themſelves, there is no God, or (which is all one) that he is like unto themſelves, one that cannot ſee in darkneſs; they could never incourage themſelves

ſelves as they do, to ſin upon ſuch a fooliſh pretence.

Thirdly, But my proper buſineſs in this place, is to prove, That theſe incouragements to ſin are vain things; that no ſinner can hide himſelf from the Eye of God. This is plain both from Scripture and Reaſon.

The Scriptures ſpeak full home to this truth. *Prov.* 5. 21. *The ways of a man are before the Lord; and he pondereth all his paths.* To ponder or weigh our paths, is more than ſimply to obſerve and ſee them. He not only ſees the action, but puts it into the ballances, with every circumſtance belonging to it, and tries how much every ingredient in the action weighs, and what it comes to. So that God hath not only *an univerſal inſpection* upon every action; but he hath *a critical inſpection* into it alſo. *The Lord is a God of knowledge, and by him actions are weighed.* 1 Sam. 2. 3. So *Jere.* 13. 25, 27. *Thou haſt forgotten me, and truſted in falſhood. I have ſeen thy Adulteries, and thy neighings, the lewdneſs of thy whoredoms and abominations. q. d.* Thou forgateſt there is a God in the Heavens that beheld thee, and didſt verily believe all was

ſafe

safe, because secret from man. In this falshood or cheat put upon thee, by the devil, and thine own Atheistical heart *thou didst trust*. But I have seen thee, and all thy secret leudness. It is a Proverb among sinners, *Si non caste, tamen caute*. Carry the matter, if not honestly, yet warily: If thou have a mind to sin, yet order it so, that the World may be never the wiser. But how vain a thing is this? If men do not, the Lord doth see it. *I know, and am a witness, saith the Lord.* Jer. 29. 23. Thus the Scripture speaks roundly and fully to the point in hand.

But because the Atheism of the World is so great, and it is an hard thing to convince men of this great truth, so as to over-aw them from any secret sin by it, I will by rational arguments demonstrate the truth to every mans conscience, and give you plain and full evidence, that how secretly soever men carry their sinful designs, yet the Lord must needs be privy to them; and it is impossible they should escape his cognisance.

1. For first, he that formed all, cannot but know all. The Workman cannot be supposed to be ignorant of any part of his own work. Now God is the Former of

of all things; every place, and every person he hath made. Where then shall the workers of iniquity hide themselves? You have the folly of sinners, in thinking to conceal themselves from the Eye of God, convinced and reproved by this very argument. *Isai.* 29. 15, 16. *Wo unto them that seek deep to hide their counsels from the Lord, and their words are in the dark; and they say, Who seeth us? and who knoweth us? Surely, your turning of things upside down, shall be esteemed as the Potters clay. For shall the work say to him that made it, he made me not? Or shall the thing framed, say of him that framed it; he hath no understanding? q.d.* Think ye by deep-laid designs, by the advantage of darkness, by moulding and new moulding your crafty designs in your heads, as the clay is moulded now into this, then into that shape by the Potters hands, to hide it from me? O bruitish Creatures, and without understanding! Am not I the God that formed you? And can it be supposed, I should not know the most secret thoughts, plots, and designs of mine own Creatures, who cannot contrive a design, nor conceive a thought without me? How absurd

ſurd is this? Find out a place which God made not, or a Creature which he formed not; and then your pretences to that Creatures concealment from God, in ſuch a place, may have ſome colour. And this Argument is again urged to convince the bruitiſh Atheiſt. *Pſal.* 94. 8, 9, 10. *Underſtand ye bruitiſh among the people, and ye fools, when will ye be wiſe? He that planted the ear, ſhall he not hear? He that formed the eye, ſhall he not ſee? He that chaſteneth the Heathen, ſhall he not correct? He that teacheth man knowledge, ſhall not he know? The Lord knoweth the thoughts of man, that they are vanity.* So that it is the vaineſt of all vanity in the World, to think of hiding your ſins from the Lord.

2. He that ſuſtains all, cannot but know, and diſcern all. You that ſeek to hide counſel from the Lord, know you not, *That in him you live, move, and have your being? Acts* 17. 28. Do not you derive that very power from him, which you abuſe, to ſinning againſt him? And do you depend neceſſarily, and continually upon God for all? Muſt he give you the power to move, and by that power can you move beyond him, and get out

of

of his reach? Cannot you think a thought without him, and yet can exclude him from those very thoughts which you had no power to conceive, but from him? Exercise but common Reason in the case, and it will hiss at your absurd designs.

3. He that governs all, can be ignorant of nothing. There is a perpetual influence of Providence, swaying and governing all the Creatures, and all their actions; else the very ligaments of Nature would crack, and the World break up and disband. This Providence extends it self to the least and lowest of Creatures, and their actions. *Luk.*12.6. A Sparrow falls not to the ground without it. The great God hath something to do about the most minute and inconsiderable things, yea, the most contingent and uncertain things, as is the disposal of a Lot, *Prov.*16.33. And indeed, this Omniscience of God, is that which is necessary to his Universal Government. How shall he rule that person, or in that place, which he knows not? Indeed Earthly Governors may do so: It is not necessary they have a personal im-

Deus maximus in minimis.

immediate cognizance of each place and perſon in their dominions; it is enough that they be virtually and mediately governed by them; but it is not ſo with God. It is neceſſary his eye ſhould immediately ſee all the parts of his Dominion. He could not rule the World, if he were not an Omniſcient God. *Pſal.* 66.7. *He ruleth by his power for ever, his eyes behold the Nations: Let not the rebellious exalt themſelves.*

4. He that hath ſet a ſpy to obſerve, and note what every man doth, cannot but know his actions, how ſecret ſoever they be. Now ſo it is here, God ſends a ſpy with you to obſerve and record your moſt ſecret actions and thoughts, in every place; I mean your own Conſciences, from whoſe obſervation none of your ways can poſſibly be exempt. The ſenſe of this made the Heathen ſay, *Turpe quid anſurus, te ſine teſte time.* When thou art attempting a ſinful act, fear thy ſelf without any other witneſs, Conſcience is privy to your moſt ſecret deſigns and thoughts. 1 *Kings* 2. 44. *Thou knoweſt all the wickedneſs which thy heart,* (i. e.) *thy Conſcience, is privy to.* And if Conſcience know all, God muſt needs

ſee

ſee and know it. So the Apoſtle reaſons, from the leſſer to the greater. 1 *Joh.* 3. 20. *If our heart condemn us* (which is there put for our conſcience) *God is greater then our hearts, and knoweth all things.* If the ſpirit of a man knows the things of a man, much more he that formed that ſpirit, and indowed man with it.

5. He that knows things more ſecret and unſearchable, than our moſt ſecret actions can be, muſt needs know them, how ſecret ſoever they be. Now there are many things more cloſe and ſecret, than any action of ours can poſſibly be, and yet God knows them. The thoughts of the heart are more ſecret, than any external action, ſo ſecret, that no Creature can ſearch them; the Devil himſelf hath but a conjectural gueſs at them. *But the Lord telleth unto man what is his thought.* As in *Amos* 4. 13. So *Jer.* 17. 10. *I the Lord ſearch the heart, I try the reins: i. e.* The moſt obſcure, inward, and deep ſecrets lodged in the heart: Nay, which is more, he not only knows our thoughts when they are formed, and conceived in the heart, but long before their conception. *Pſal.* 139. 2. *Thou knowest my thoughts afar off.* Divines generally in-

terpret it from eternity; even so long before they were actually thought, he foreknew every thought we would think; and what can be imagined more secret, and undiscernable, than a future thought?

Now if this be known to him, how much more our thoughts formed into projects and designs, and these executed by external actions? O deceive not yourselves with hopes of secresie; nothing can be a secret to him that knows the counsels of all hearts.

6. He that providentially brings to light the most secret contrivances of men, and publishes them before all *Israel*, and before the Sun, must needs see them, and know them. How closely had *Achan* covered his wickedness? He never suspected a discovery; yet God brought it to light. With how much contrivance was the sin of *David* covered, yet God discovered it. *Thou didst this thing secretly, but I will do this thing before all* Israel *and before the Sun.* 1 *Sam.* 12. 12. Histories abound with Examples of God bringing to light murders, so secretly committed, that it was impossible they should ever be revealed in this World

without

without a miracle of Providence; and yet so they have been brought to light. *Bessus* having committed such a murther, fancied the Swallows that were chattering in the Chimney, had said *Bessus* killed a man; and thereupon confessed the fact. How secure were the contrivers of the Popish Powder-plot, that *Catholick Villany*, in a double sense having sworn all their accomplices to secresie, and managed the whole design so closely, that *Guy Faux* upon the discovery of it, said, *The Devil must needs be the discoverer of it.* How easie were it to expatiate upon this theam? But I will not be tiresome in Instances: All ages are the witnesses of this truth. Who then can deny or question that great confessed truth. *Dan.*2. 28. *There is a God in Heaven that reveals secrets:* And if he reveals them, he must needs know them.

7. He that will judge all secrets, cannot but know them. *Now God will judge the secrets of men in that great day.* Rom. 2. 16. *God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.* Eccle. 12. *ult.* The Judge of the whole Earth, will not judge at random, his Judgment will be

infallible, becauſe his Omniſcience is ſo. *His eyes are upon the ways of man, and he ſeeth all his goings; for he will not lay upon man more than right, that he ſhould enter into judgment with God.* *Job* 34. 21, 23.

So that the truth of this point, is beyond all controverſie and contradiction, That the whole World affords no place of ſecreſie or ſecurity for a ſinner, to eſcape the obſerving eye, and righteous hand of God.

The Uſes follow in theſe Inferences.

1. *Inference.* If this be ſo, then time, place, and opportunity, how much ſoever they ſeem to promiſe ſecretie and concealment, ſhould never further a temptation to ſin.

Suppoſe all circumſtances concurring, ſo that in the eye of Reaſon, you ſeem ſecured from the ſhameful conſequences of ſin; yet methinks the conſideration of this truth ſhould ſufficiently deter you from a wicked purpoſe. *Prov.* 5. 20. *And why wilt thou, my ſon, be raviſhed with a ſtrange woman? And imbrace the boſome of a ſtranger? For the ways of a man are before the eyes of the Lord, and he pondereth all his goings.* There be four things

which

which ſtrengthen temptations to ſin; and particularly the ſin of uncleanneſs upon Sea-men. Firſt, The abſence of lawful Remedies. Secondly, The preſence of alluring objects. Thirdly, The inſtigation of wicked examples. Fourthly, And the hopes of concealment, being remote from their acquaintance: So that their ſins, in probability, ſhall never diſgrace them. This laſt circumſtance is not the leaſt: O how many hath it prevailed upon! But I hope you will never yield to this temptation, whoſe heart and ſtrength is broken by this conſideration of the Eye of God upon you. A chaſte Woman being once ſollicited to folly, told him that ſollicited her, She could never yield to the motion, till he could find a place where God ſhould not ſee.

Nay, my friends, it ſhould do more than reſtrain you from the groſs acts of of ſin, it ſhould powerfully curb the very thoughts and firſt motions of ſin in your hearts. That was the uſe holy *Job* made of this truth. *Job* 31. 1,4. *I have made a Covenant with mine eyes, why then ſhould I think upon a Maid? Doth he not ſee my ways, and count all my ſteps?*

Suppoſe you ſhould carry your wickedneſs ſo cloſe, that none on Earth ſhould know it; yet the Lord ſees it, and will bring it into judgment; and your own Conſcience is privy to it. I pray Sirs tell me, Is it not a great comfort to a malefactor, that he acted his crime ſo cloſely, that none but the Judge, and one authentick witneſs more (whoſe teſtimony is as good as a thouſand) beheld it? Why this is the caſe of all ſecret ſinners. But to preſs home this great and neceſſary truth more particularly, I beſeech you to conſider.

1. God doth not only behold you, but beholds you with deteſtation and abhorrence in your ways of iniquity; it is a ſight that grieves him to the heart. *Gen.* 6. 5, 6. *And the Lord ſaw the wickedneſs of man was great on the Earth, and that every imagination of the thoughts of his heart, was only evil continnally.* Here was wickedneſs, great wickedneſs breaking out externally, and evil, only evil, and that continually working internally. So that, both heart and life were evil extenſively, intenſively, and protenſively. This the Lord ſaw, and how it affected him, the ſixth Verſe tells you. *And it repented*

repented the Lord he had made man on the Earth, and it grieved him at the heart. Ah it cuts him to the heart, to see your sinful hearts and courses. Nothing can be so contrary to the pure and holy Nature of God, as this is. This made the Prophet admire how his patience could indure such a sight. *Hab.*1. 13. *Thou art of purer eyes than to behold evil, and canst not look upon iniquity; wherefore lookest thou upon them that deal treacherously? &c.* As if he should say, Lord how canst thou behold thy self affronted by vile Creatures, and hold thy hands from avenging it? O the stupendious patience of God!

2. It doth not only grieve him to the heart, but it puts his patience to the greatest tryal and exercise in beholding it. Therefore he is said, *To indure with much long-suffering. Rom.*9. 22. It doth, as it were, create a conflict betwixt his patience and justice. He is so provoked by your sin, that he expresses it as a difficulty to bear it. *Amos* 2. 13. *I am pressed under you, as a Cart is pressed that is full of Sheaves.* Burthened till the Axle-tree of infinite Patience, be ready to crack under the weight.

Nay thirdly, He doth not only see your evils, but he Registers and Records them, in order to a day of reckoning with you for all together, except ye repent. *Deut.* 32. 34. *Is not this laid up in store with me, and sealed up among my Treasures?* A Metaphor taken from the *Clerk of the Assize*, who seals up the Bag of Inditements against the time of tryal. You think if you can blind the eyes of men, all is well, you shall hear no more of it; Ah, but it is sealed up among Gods Treasures, (*i. e.*) The things he Records and reserves for the day of account.

4. God doth not only see you, but he will also one day make you see your selves, and your ways, and that with horror and consternation. You think you shall taste nothing but the sweet and pleasure of sin; but how are you deceived? The days are coming, when sin that is now pleasant, shall be turned into Wormwood and Gall. You will not see the evil of it, and, because you see it not, your think God doth not. *These things* (saith God) *hast thou done, and I kept silence; and thou thoughtest that I was altogether such a one as thy self; but I will reprove*

reprove thee, and ſet them in order before thine eyes. Pſal. 50. 21. God ſees them now, and he will make you ſee them too, by opening your eyes in this World graciouſly, or in that to come judicially.

5. God doth not only ſee your ways, but he will make all the World ſee them too. For, *there is nothing hid that ſhall not be revealed, nor covered, that ſhall not be made known*, Matth. 10. 26. *There is a day when God will make manifeſt the hidden counſels of the heart*, 2 Cor. 4. 5. When *that which hath been ſpoken in darkneſs, ſhall be heard in the light; and that which ye have ſpoken in the ear in Cloſets, ſhall be proclaimed upon the houſe tops*, *Luk.* 12. 3. Well then, when ever the occaſions and opportunities of ſin are preſented to you, under this incouragement of Secreſie, I beſeech you remember this truth, that no place can hide you from the Eye of God. He ſees all your ways, yea, he ſees them with abhorrence; the ſight of them is the greateſt exerciſe of his patience: His ſight of them, is not a tranſient glance, but he ſees and records your evils, they are ſealed up among his Treaſures: He ſees, and will

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make you ſee them too with horror, when he ſhall ſet them in order before you. He ſees them, and will make Angels and Men ſee them in the great day. O then never let Secreſie any more incourage you to ſin.

2. *Inference.* What prodigious Sinners muſt they be, that ſeek no covert for their ſin in darkneſs, but with an impudent face declare, yea, glory in their ſhame? Who are not aſhamed to ſin openly with a bare face, and a Whores forehead? Theſe are ſinners of the firſt magnitude. *They declare their ſin as* Sodom, *and hide it not. Iſai.* 3. 9. It is natural to man to indeavor to hide his ſin as *Adam*; and you ſee from the Text, guilty ſinners fain would (if it were poſſible) flie to any obſcure corner from the obſervation of God and Men; and it is a Mercy, God hath planted ſuch an affection, as ſhame is, in the Soul of Man, to be a Bridle to reſtrain his exorbitant Luſts. But yet there is a generation of monſtrous ſinners, who have ſo far unmanned themſelves, *That they are not at all aſhamed when they commit abominations, neither can they bluſh. Jer.* 6. 15. If there be any remains of ſhame left in them, they exerciſe it upon

upon a wrong object: They are aſhamed of that which would be their glory, and glory in that which is their ſhame; they add impudence to their ſin, and bluſh not to proclaim that which others ſtudy to conceal.

Such a vile temper as this, ſhews a man even ripe for wrath; he hath even filled up his meaſure, and is come to the very culminating point and top of wickedneſs. There be ſome men arrived to ſuch a degree of holineſs, that all that converſe with them, judge them even ripe for Heaven: They ſpeak the Dialect, and have the very ſavor of Heaven upon them. Others are come to ſuch a prodigious height of impiety, that underſtanding men cannot but conclude they are nigh unto damnation; they ſpeak the very language, and have the very ſcent of Hell upon them. Such are they that openly declare their ſin as *Sodom*, and glory in their ſhame.

Thus we ſee ſome Drunkards will glory in their ſtrength, to pour down Wine and ſtrong Drink, and can boaſt of the number of their Cups. Some Adulterers can glory in their acts of wickedneſs, not ſufficing themſelves to damn

their

their own Souls; but laboring to infect and corrupt as many as they can by their filthy tongues, that they may draw them into the ſame miſery. We can hardly tell how to ſcrew up ſin one peg higher than this. Firſt to practiſe ſin, then defend it, then boaſt of it. Sin is firſt a Mans burthen, next his cuſtom, next his delight, and then his excellency. Lord, whither is man faln! that holineſs ſhould ever be his diſgrace, and ſin, yea, the vileſt of ſins his glory! O the power of Divine Patience!

3. *Inference.* If the Eye of God ſearches every obſcure corner in the World, to behold the evil that is committed there; then certainly the Eye of God cannot but look into every ſecret place in the World, to ſee the good that is done there. *The eyes of the Lord are in every place, beholding the evil, and the good. Prov.* 15. 3. The good as well as the evil, yea, he beholds with delight the good done in ſecret.

As ſome ſinners ſeek corners to act their wickedneſs in, and cannot ſatisfie themſelves to commit ſin in the light (for as our Saviour ſaith. *Joh.* 3. 20. He that doth evil, hateth the light) ſo o

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the contrary, a truly godly man ſeeks corners to pray in, to meditate in, and to examine his own heart in, and thinks theſe duties of godlineſs can never be managed with too great a privacy; not that he is in the leaſt aſhamed of his duty, no, that is not the reaſon, but he is afraid of hypocriſie, when duties lie too open, and expoſed to the eyes of men. A ſinner takes his full liberty to vent his corruptions, when he can do it in ſecret; and a Saint takes his full liberty to vent and exerciſe his Graces, when no eye but the Eye of God ſees him. Thou, when thou prayeſt (ſaith our Saviour) enter into thy Cloſet, and ſhut thy door, and pray to thy Father which is in ſecret, and thy Father (which ſeeth in ſecret) ſhall reward thee openly. O how much better is it, both as to your preſent comfort, and future account, to get into a corner to pray; than to whore, or drink? To pour out your Souls to God graciouſly, than to pour out your luſts againſt God ſo wickedly? How contrary are the principles of Grace and corruption? The ſtudy of ſinners is to hide their evils from the eyes of men, the ſtudy of a Saint is to hide his duties from the

eyes

eyes of men: The sinner would not have the World suspect what he hath been about, nor would the Saint have all the World know what he hath been about. The way of an Adulterer is as the *way of an Eagle in the Air, or as a Serpent upon a Rock.* (*i. e.*) A secret way, where they leave no prints or tracks behind them. *So is the way of an adulterous Woman, she eateth and wipeth her mouth, and saith, I have done no wickedness.* Prov. 30. 19, 20. By wiping the mouth, is there meant Preventing all suspition; suffering no sign of the action to remain upon them: So contrarily, a gracious person that hath been with God in secret Prayer, or Fasting, when his duty is ended, he labors to avoid all ostentations. And therefore you have the caution from Christ, *Matth. 6. 17, 18. But thou, when thou fastest, anoint thy head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret.* The meaning is, carry thy private duties so close, that none may know what passeth between God and thee: When thou hast been entertained in secret with hidden *Manna*, a Feast of fat things, wipe thy mouth in an holy sense, (*i. e.*) Wipe off all

suspition of hypocrisie and vanity by a prudent and humble concealment. Religion doth not lay all open, as we say; as sinners have their secret pleasures, their stoln Waters which are sweet to them: So the Saints have their secret delights in God, their hidden *Manna*, which no man knows but he that eateth of it. And as the Eye of God vindictively beholds the one, so it delightfully beholds the other; and so you find it. *Cant.* 2. 14. *O my Dove, (saith Christ to the Church) that art in the Clefts of the Rocks, in the secret places of the Stairs: Let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance comely.* Let this incourage you to secret duties; let not others find more pleasure in secret Lusts, than you can do in God and secret duties.

Non est Religio ubi omnia patent.

4. *Inference.* Doth the Eye of God see all the evil and wickedness that is committed in all the secret corners of the World, how admirable then is the Patience of God towards the World! who can imagine, how much wickedness is secretly practised in a Town, or City every

every day? Or, if all the villanies that are perpetrated in a ſmall circumference, in one day, were known to us, we ſhould admire, that God doth not make us like *Sodom*, for judgment and deſolation before the next day: What then are the innumerable ſwarms of ſin, which are as the Sand upon the Sea-ſhore, from all the parts and corners of the Earth! Alaſs, there is not the ten thouſandth part of the groſſer ſort of wickedneſſes committed in the World, that ever comes to our eye or ear; and if it did, we cannot eſtimate the evil of ſin, as God doth; nor feel with that reſentment, the burthen of it, as he doth; and yet the long-ſuffering God forbears it with infinite patience. Surely his power was not more diſcovered in making the World, than it is in forbearing to deſtroy it again, for the wickedneſs that is in it. But the World ſtands for the Churches ſake that is in it. *And were it not, that the Lord of Hoſts had left unto us a ſmall remnant, we had been as* Sodom, *we had been like unto* Gomorrah, Iſai. 1. 9. There is alſo an elect remnant to be called and gathered by the Goſpel, out of it, in their ſeveral generations; and when that number

ſhall

ſhall be accompliſhed, God will ſet fire to the Four quarters of it, and it ſhall lie in white Aſhes; till then, the long-ſuffering of God waiteth.

5. *Inference.* If God ſee all the ſecret wickedneſs that is committed in every corner of the World; how clear is it, that there is a judgment to come, and that this judgment will be exact?

That there is a judgment to come is by this manifeſt, that there is abundance of ſin committed in the World, which never comes to light here, nor never will in this World. It is true, ſome mens ſins are open, and the judgments of God upon them are as open; but it is not ſo with all. The Apoſtle ſaith, 1 *Tim.* 5.24. *Some mens ſins are open before-hand, going before-hand to Judgment, and ſome mens, they follow after.* Some mens ſins are written as it were in their foreheads, every one ſees them, but *others follow after*, are not diſcovered till the day of the revelation of the ſecrets of all hearts; and then that which is now done in cloſets ſhall be proclaimed as upon the houſe-tops: though they were never put to ſhame for their ſins in the places where they committed them, yet God will

ſhame them, before Men and Angels. This is the day to judge ſecrets. 1 *Cor.* 4. 5.

And, as it is certain, there will be ſuch a judgment, ſo it is certain this judgment will be exact; for the Judge of all hath ſeen all: Whatever he charges any Man with, hath been acted before his face. *Pſal.* 90. 8. *Thou ſetteſt our ſecret ſins in the light of thy countenance.* Here can be no miſtake, the Omniſcient God will judge for what he hath ſeen; *For his eyes are upon the ways of man, and he ſeeth all his goings, for he will not lay upon man more than right, that he ſhould enter into judgment with God.* The meaning is, he cannot miſtake in his judgment, being Omniſcient, and having ſeen all the ways of man; ſo that there can be no plea offered by any man for a reverſe of his ſentence.

O then let us be exact and careful, as well in our ſecret as in our open actions; for God ſhall bring every work into judgment, with every ſecret thing, whether it be good, or whether it be evil. *Eccleſ.* 12. *ult.*

6. *Inference.* Laſtly, If the Eye of God be in every place upon us, and all our

our Actions: Then let thoſe whoſe condition of life, hath ſent them out of the eyes and obſervations of their Parents and Maſters, keep the ſenſe of Gods Eye upon their hearts, as ever they would eſcape ſinand ruine.

It is no ſmall advantage to young unprincipled perſons, to live under the Diſcipline of pious and careful Governors; but it often falls out, that they are early Tranſplanted into another Soyl, ſent into Foreign Countreys in order to their Education or Imployment; and as often are there corrupted and debauched by the evil examples of the places where they reſide, they learn another Language or drive another Trade than that their Parents or Maſters deſigned them for. But if the ſenſe of this great Truth, might accompany them where-ever they are, O what a Soveraign Antidote would it prove againſt thoſe deadly Poyſons of Temptations! This alone would be a ſufficient Preſervative. If our Children and Servants have but the awful ſenſe of Gods Eye upon them, we may turn them looſe in the wide World without fear.

If Providence ſhall direct this diſcourſe to your hands, my Hearts deſire and prayer for you is, That the Spirit of the Lord would imprint this great Truth upon your hearts. And I am the more moved to indeavor your Preſervation, upon the conſideration of the apparent danger you are in, and the manifold diſappointments and miſchiefs that muſt unavoidably follow the corrupting of your tender years. The danger you are in is great, whether you conſider

Firſt, The infecting catching nature of ſin. No Plague is more infectious and inſinuating than ſin is. Many are the wiles, devices, ſtratagems, and baits, Satan lays to draw you into ſin, 2 *Cor.* 2. 11. Or

Secondly, The pronity that is in your own Nature, to cloſe with the offers and temptations that you are tried with; it is as great a wonder, if you eſcape, as that one that lives in a Peſthouſe, ſhould remain healthy; or that dry Tinder ſhould not catch, when thouſands of ſparks flie about it, and light upon it. Or

Thirdly, The abſence of all thoſe means by which you have formerly been preſerved from ſin. You are now without the

the Ordinances of God, the Family Duties, the Admonitions, Counſels, Examples, and Obſervations of your Parents, Maſters, and Friends: All which have been of great uſe to keep you from ſin, and repreſs the vanities of youth. Or laſtly,

Fourthly, The manifold furtherances to Temptations which your Age affords, *Childhood and Youth are vanity.* Inconſiderateneſs, raſhneſs, injudiciouſneſs, and the want of experience, do all caſt you into the very ſnare. See how the Holy Ghoſt hath ſignified the danger of perſons at your age, in *Prov.* 7. 7.

All theſe things do greatly indanger you. And if any, or all of them together, prevail to the vitiating and corrupting of you, then what a train of ſad conſequences will follow upon it! For firſt,

1. The Great God will be diſhonored and reproached by you, even that God whoſe diſtinguiſhing Mercies are now before your eyes, and ſhould be admired by you. That cauſed you to ſpring up in a better ſoil, and not from Idolaters in a Land of Darkneſs.

2. Conſcience will be wounded and polluted with guilt; and though at preſent you feel not the remorſe and gnawings of it, yet now you are preparing for it. The ſins of youth, are complaints and ſorrows of old age. *Job* 13. 26.

3. The hearts of your Friends (if Godly) will be grieved and greatly troubled, to find their expectations and hopes diſappointed; and all thoſe Prayers for you, and Counſels beſtowed on you to come to nothing. If an unequal match by *Eſau* was ſuch a grief of heart to *Iſaac* and *Rebecca*, what will prophaneſs and uncleanneſs be to your Parents? *Gen.*26. 34.

4. The ſerviceableneſs and comfort of your whole life, will in all probability be deſtroyed by the corruption of your youth. If Bloſſoms be withered, and Buds nipt, what Fruit can be expected? To conclude,

5. Your precious and immortal Souls are hazarded to all Eternity. And *what ſhall it profit a man to gain the whole World, and loſe his own ſoul; or, what ſhall a man give in exchange for his ſoul? Matth.* 16. 26.

All this miſchief may be happily prevented by the ſerious conſideration of this point, you have now been reading. For if God ſhall fix that Truth in your Hearts by Faith, then

Firſt, Inſtead of running with others into the ſame exceſs of riot, you will keep your ſelves pure and unſpotted in an unclean defiling World. You will anſwer all temptations to ſin, as *Joſeph*, did *Gen.*39. 9. *How can I do this great wickedneſs, and ſin againſt God.*

Secondly, Inſtead of joyning with others in ſin, you will mourn for the ſins of others. You will ſay with *David*, *Pſal.*120. 5. *Wo is me, that I ſojourn in* Meſheck, *that I dwell in the Tents of* Kedar. Your ſoul, like *Lots*, will be vexed from day to day with the filthy converſations of the wicked. 2 *Pet.* 1. 17, 18.

Thirdly, Inſtead of returning to your Countrey with a wounded name and conſcience, you will return full of inward Comfort and Peace, and to the joy of all your Friends and Relations.

Fourthly, To conclude, you will give fair incouragements to the expectations of all that know you, of becoming uſe-

ful instruments for the glory of God, and benefit of the World in your Generation. O therefore beg of God, that this Truth may be deeply ingraven upon your Hearts.

THE

THE Succeſsful Sea-man.

SERMON IV.

Deut. 8. 17, 18.

And thou ſay in thine heart, my power, and the might of my hand hath gotten me this wealth: But thou ſhalt remember the Lord thy God, for it is he that giveth thee power to get wealth.

THis Context contains a neceſſary and very ſeaſonable Caution to the *Iſraelites*, who were now paſſing out of their Wilderneſs-ſtraits into the rich and fruitful Land of *Canaan*, which abounded with all Earthly Bleſſings and Comforts. Now when the Lord was about to give them poſſeſſion of

of this good Land, he first gives them some wholesome Caveats to prevent the abuse of these Mercies. He knew how apt they were to forget him in a prosperous estate, and ascribe all their comfortable fruitions to their own prudence and valor; to prevent this, he reminds them of their former estate, and warns them about their future estate. He reminds them of their former condition whilest they subsisted upon his immediate care in the Wilderness. *Vers.* 15, 16. *Who led thee through the great and terrible Wilderness, wherein were fiery Serpents, and Scorpions, and Drought, where there was no Water*; here were their dangers and wants. *Who brought thee forth Water out of the Rock of Flint, who fed thee in the Wilderness with Manna, which thy Fathers knew not*; here were their supplies in these straits. *That he might humble thee, and that he might prove thee, to do thee good at thy latter end*; here was the wise and gracious design of God in all this.

But wherein did God humble them by feeding them with Manna? Were they not shrewdly humbled (saith Mr. *Gurnal*, *Vol.* 2. *p.* 345. an ingenious Author) to be

he fed with ſuch a dainty diſh, which had God for its Cook, and was called Angels food for its delicacy? It was not the meanneſs of the fare, but the manner of having it, by which God intended to humble them. The food was excellent, but they had it from hand to mouth; ſo that God kept the Key of their Cupboard, they ſtood to his immediate allowance. This was an humbling way. But now the diſpenſation of Providence was juſt upon the change, they were going to a Land *where they ſhould eat Bread without ſcarceneſs, Ver.9.* And have their comforts in a more natural ſtated and ſenſible way; and now would be the danger. Therefore

He not only reminds them of their former eſtate, but in this Text, Cautions them about their future eſtate, *Say not in thy heart, my power, or the might of my hand hath gotten me this wealth, &c.* In this Caution we have theſe two things eſpecially to obſerve,

1. The falſe cauſe of their proſperity removed.

2. The true and proper cauſe thereof aſſerted.

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1. The falſe cauſe removed: *Not their power, or the might of their hand.* That is ſaid to be gotten by the hand, that is gotten by our wiſdom, as well as labor: Head-work and wit-work, is hand-work in the ſenſe of this Text. It cannot be denied, but they were a great people, prudent, induſtrious, and had an excellent polity among them: But yet, though they had all theſe natural external means of inriching themſelves in that fertile ſoyl, God will by no means allow them to aſcribe their Succeſs and Wealth to any of theſe cauſes; for alaſs, what are all theſe without his Bleſsing?

2. The true and proper cauſe aſſerted. *It is the Lord that gives thee power to get wealth, (i. e)* All thy care, labor, wiſdom, ſtrength, ſignifies nothing without him; it is not your pains, but his bleſsing that makes your deſigns to proſper: And therefore in all your proſperity, ſtill acknowledge him as the Author of all. Hence note.

Doctr. *That the Proſperity and Succeſs of our Affairs, is not to be aſcribed to our own abilities, but to the Bleſſing of God upon our lawful indeavors.*

We

We find two *Proverbs* in one Chapter that ſeem to differ in the account they give of this matter; and indeed they do but ſeem ſo. It is ſaid in *Prov.* 10. 4. *The hand of the diligent maketh rich.* Aſcribing riches and proſperity to humane diligence. And *Verſ.* 22. *The bleſſing of the Lord, it maketh rich.* But theſe two are not really oppoſed to each other, but the one ſubordinated to the other. The diligent hand with Gods bleſſing upon it, makes rich; neither of them alone, but both conjoyned. A diligent hand cannot make rich without Gods bleſſing; and Gods bleſſing doth not ordinarily make rich without a diligent hand. And theſe two are put together in their proper places. 1 *Chro.* 22. 16. *Up and be doing, and the Lord be with you.* It is a vain pretence for any man to ſay, If the Lord be with me, I may ſit ſtill, and do nothing; and a wicked one to ſay, If I am up and doing, I ſhall proſper whether God be with me, or no. The Sluggard would fain proſper without diligence; and the Atheiſt hopes to proſper by his diligence alone: But Chriſtians expect their

Faith muſt not ſtifle induſtry, nor induſtry blind Faith.

their prosperity from Gods Blessing, in the way of honest diligence.

It is a common thing for men to benum their own arms, and make them as dead and useless by leaning too much upon them: So it is in a Moral, as well as Natural way. All the prudence and pains in the World avail nothing without God. So saith the *Psalmist*, in *Psal.* 127. 2. *It is in vain for you to rise up early, to sit up late, to eat the bread of sorrows, for so he giveth his beloved sleep.*

A Man would think he that rises betime, fares hard, works hard, sits up late, cannot but be a thriving man, and probably he would be so, if Gods blessing did second his diligence and frugality. But the *Psalmist* intends it of diligence in a separate sense: A diligent hand working alone, and then it is all in vain, and serves only to confirm the common Proverb, *Early up, and never the nearer.* Labor without God cannot prosper; and labor against God will not only destroy it self, but the laborer to boot.

Now, that this is really so, as the Doctrine states it, I shall indeavor to make it evident.

1. By

1. By a General Demonſtration of the whole Matter.
2. By a Particular Enumeration of the ordinary Cauſes and Means of all Succeſs; which are all dependent things upon the Lords Bleſſing.

Firſt, That Succeſs in Buſineſs is not in the power of our Hand; but in the Hand of Providence, to diſpoſe it as he pleaſes, and to whom he pleaſes, appears by this. *That Providence ſometimes blaſts and fruſtrates the moſt prudent, and well-laid deſigns of Men; and in the mean time, ſucceeds and proſpers more weak and improbable ones.* What is more common in the obſervation of all ages, than this? One Man ſhall toil, as in the fire, for very vanity; run to and fro, plot and ſtudy all the ways in the World to get an eſtate, deny back and belly, and all will not do: He ſhall never be able to attain what he ſtrives after, but his deſigns ſhall be ſtill fruitleſs. Another hath neither an head to contrive, nor an hand to labor as the former hath; nor doth he torture his brains about it, but manages his affairs with leſs judgment, and ſpends fewer thoughts about it, and yet Succeſs follows it. It ſhall be caſt in upon ſome, who

who as they did not, ſo (conſidering the weak management of their buſineſs) had little rational incouragement to expect it; and flie from others, who induſtriouſly purſue it in the prudent choice and diligent uſe of all the proper means of attaining it. And this is not only an obſervation grounded upon our own experience, but confirmed by the wiſeſt of Men. *Eccleſ. 9. 11. I returned, and ſaw under the Sun, that the race is not to the ſwift, nor the battle to the ſtrong; neither yet bread to the wiſe, nor yet riches to men of underſtanding; nor yet favor to men of skill, but time and chance happeth to them all.* If two men run for a prize, Reaſon gives the prize to the ſwifteſt; if two Armies joyn battle, Reaſon gives the victory to the ſtrongeſt; if two men undertake a deſign to get wealth, Reaſon gives the riches to the wiſeſt; yea, but Providence ſometimes diſpoſes it quite contrary to the verdict of Reaſon; and the prize is given to the ſloweſt, the victory to the weakeſt, the eſtate to the more ſhallow capacity: So that theſe events ſeem to fall out rather caſually, than anſwerably to the means imployed about them: And who that obſerves this, can

doubt

doubt, but it is the Hand of Gods Providence, and not our diligence that diſpoſes the iſſues of theſe things. For why doth God ſo often ſtep out of the ordinary way, and croſs his hands as old *Iſrael* did, laying the right hand upon upon the younger, and the left upon the elder: I mean, Succeſs to the weak, and diſappointment to the ſtrong, but to convince us of this great truth which I here bring it to confirm? And becauſe men are ſo apt to ſacrifice to their own Prudence, and diſown Providence: Therefore it ſometimes makes the caſe much plainer than ſo. It denies riches to the Induſtrious that live for no other end but to get them, and caſts them in upon thoſe that ſeek them not at all, and indeed are ſcarcely competent for buſineſs. *Ariſtides*, one of the wiſeſt men of his age, was yet ſtill ſo poor, that *Plutarch* ſaid, it brought a ſlur upon Juſtice it ſelf, as if ſhe were not able to maintain her followers. *Socrates*, one of the prime *Grecian* Sages was ſo exceeding poor, that *Apuleius* could not but note, That *Poverty* was become an Inmate with *Philoſophy*; when in the mean time, the

Paupertas eſt Philoſophiæ vernacula.

empty, ſhallow, and fooliſh, ſhall come up with it, and overtake it without any pains at all, which others proſecute in the moſt rational courſe all their life, and all to no purpoſe. Thus it is noted of Pope *Clement* the Fifth, *None more rich, none more fooliſh.* And this is the ground of that Proverb. *Fortuna favet fatuos*; *Fortune favors fools.* Though the Author of that Proverb, in nicknaming Providence, ſhewed as little wiſdom as he that is the Subject of it.

Epitom. Hiſt. Gallic.

By all which, this point is in the General made good; it is not Induſtry, but Providence, that directs and commands the Succeſs of Buſineſs: It being much in the attaining of riches, as the Apoſtle ſaith it is, in the obtaining of Righteouſneſs. *The Gentiles which followed not after righteouſneſs have attained to righteouſneſs*; *but* Iſrael *which followed after the Law of Righteouſneſs, hath not attained to the Law of Righteouſneſs. Rom. 9. 30, 31.* So it is here for the vindication of the honor of Providence, which men would ſcarcely own, if it did not thus baffle them ſometimes. They that follow the World, cannot attain it, and they attain

tain it, that follow it not; that all men may ſee their good is not in their own hand; and leſt man who is not only a covetous Creature, and would ingroſs all to himſelf, but as proud as covetous, and ſo ſhould aſcribe all to himſelf. But this will farther appear

Secondly, By a particular enumeration of the ordinary Cauſes and Means of all ſucceſs in buſineſs, which are all dependent things upon an higher cauſe.

Now, if we proceed upon a rational account, we ſhall find five things required to the ſucceſs of our affairs; and that I may ſpeak to your capacity, I will inſtance in that affair of Merchandiſing, in which, you are imployed as the hands that execute what the heads of your Merchants contrive; and will ſhew you, that neither their wiſdom in contriving, nor your skill and induſtry in managing their deſigns can proſper without the leave and bleſſing of Divine Providence. Let us therefore conſider what is neceſſary to the raiſing of an eſtate in that way of imployment; and you will find that in a rational and ordinary way, Succeſs cannot be expected, unleſs

1. The designs and projects be prudently laid, and moulded with much consideration and foresight. An error here is like an error in the first concoction, which is not to be rectified afterwards. *The wisdom of the prudent* (saith *Solomon*) *is to understand his way*; that is, To understand and throughly to consider the particular design and business in which he is to ingage. Rashness and inconsiderateness here, hath been the ruine of many thousand enterprises. And if a design be never so well laid, yet

2. No success in business can be rationally expected, except there be an election of proper instruments to manage it. The best laid design in the World, may be spoiled by an ill management. If the persons imployed, be either uncapable or unfaithful, what but trouble and disappointment can be expected? *He that sendeth a message* (saith *Solomon*) *by the hands of a fool, cutteth off the legs, and drinketh damage.* It is as if a man should send him on his business that hath no legs to go, (*i. e.*) one that is incompetent for the business he is imployed about. All that a man shall reap from such a design, is damage. And if the instrument

ſtrument imployed be never ſo capable, yet if he be not alſo faithful to the truſt committed to him, all is loſt: And ſuch is the depth of deceit in the hearts of men, that few or none can be ſecured againſt it. *Solomon* was the wiſeſt of men, and yet fatally miſcarried in this matter. *He ſeeing the young man* (Jeroboam) *that he was a mighty man of valor, and that he was induſtrious, made him Ruler over all the charge of the houſe of* Joſeph, 1 *King.* 11. 28. And this was the Man that rent the Kingdom from his Son, even Ten Tribes from the Houſe of *David.* And yet

3. Let deſigns be projected with the greateſt prudence, and committed to the management of the fitteſt inſtruments; all is nothing as to Succeſs, without the concurrence of health, ſtrength, favorable Winds, ſecurity from the hands of enemies, and perils of the deeps. If any of theſe be wanting, the deſign miſcarries, and all our projects fail. How often are hopeful and thriving undertakements fruſtrated by the failer of any one of theſe perquiſits? *Go to now ye that ſay, to day or to morrow, we will go unto ſuch a City, and remain there a year, and buy*

and sell, and get gain; whereas ye know not what shall be on the morrow; for what is your life? It is even a vapor that appeareth for a little while, and then vanisheth away. Jam. 4. 13, 14. How soon are the purposes of mens hearts broken off, and their thoughts perish in one day? They think to send or go to such a place, and there inrich themselves, and return prosperous; but sometimes death, sometimes captivity, and sometimes cross Winds dash all their hopes.

4. Proper Seasons must be nickt, and hit, else all success and expectation of increase is lost. *There is* (saith *Solomon*) *a season for every thing, and a time to every purpose under the Sun.* Eccles. 3. 1. This being taken, gives facility and speedy dispatch to a business; and therefore he gives this reason, why man miscarries so frequently, and is disappointed in his enterprises, because he knows not the time. Eccles. 9. 11. *He comes* (as one saith) *when the Bird is flown.* It is a wise and weighty Proverb with the *Greeks*, *That there is much time in a short opportunity.* That is, a man hitting the season of a business, may do more in a day, than loosing it, he may be able to do in a year.

year. This is of a ſpecial conſideration in all Humane affairs, and is the very hinge upon which Succeſs turns: Sotha t to come before, is to pluck Apples before they are ripe, and to come after it, is to ſeek them when they are faln and periſhed.

5. Laſtly, In getting wealth, the Leaks in our Eſtates muſt be ſtopped; elſe we do but put it into a Bag with holes, as the Prophets phraſe is in *Hag.* 1. 6. If a man looſe as much one way, as he gets another, there can be no increaſe. Hence it is, that many are kept low and poor all their days: If one deſign proſpers, yet another miſcarries; or, if all ſucceed well abroad, yet there is a ſecret conſumption of it at home, by prodigality, riot, luxury, or a ſecret curſe upon it, which the Scripture calls *Gods blowing upon it. Hag.* 1. 9. If therefore by any of theſe ways, our gains moulder away, we do but diſquiet our ſelves in vain, and labor in the fire for very vanity. Thus you ſee what things are requiſit to the advancement of an eſtate, upon a prudential account.

Now let us particularly obſerve, what a dependence here is upon Providence in

all theſe things; and then it will be clear, that our Good is not in our hand, nor Succeſs at our beck, but it is the Lord that gives us power to get wealth. For,

As to the moulding and projecting of a deſign, we may ſay, both of the prudent Merchant and ingenious Sea-man, what the Prophet doth of the Husbandman, *Iſai.* 28. 16. *It is his God that inſtructeth him to diſcretion, and teacheth him*: There is indeed a Spirit in Man, *But it is the inſpiration of the Almighty that giveth underſtanding. Job* 32. 8. The Faculty is Mans, but the Light of Wiſdom, whether Natural or Spiritual, is Gods: And the Natural Faculty is of it ſelf, no more capable of directing us in our Affairs without his teaching, than the *Dial* is to inform us of hours without the Suns ſhining upon it. And becauſe Men are ſo dull in apprehending and backward in acknowledging it, but will lean to their own underſtandings. Thence it is, that prudent deſigns are ſo often blaſted, and weaker ones ſucceeded.

And no leſs doth Providence manifeſt it ſelf in directing to, and proſpering the means and inſtruments imployed in our

our buſineſs. It is of the Lord, that they prove ingenious, active and faithful Servants to us; that your Factors abroad, prove not Malefactors to you; that every deſign is not ruined by the negligence, ignorance, or treachery of them that manage it. If God qualifie Men to be fit inſtruments to ſerve you, and then providentially direct you to them, his hand is thankfully to be owned in both. It was no ſmall mercy to *Abraham*, that he had ſo diſcreet, pious, and faithful a Servant to manage even his weightieſt Affairs, ſo prudently and proſperouſly for him. *Laban*, *Pharaoh*, and *Jethro*, never proſpered, as when *Jacob*, *Joſeph*, and *Moſes*, had the charge of their buſineſs. *Laban* ingenuouſly acknowledged, *That he had learned by experience, the Lord hath bleſſed him for* Jacobs *ſake. Gen.* 30. 27. A Heathen you ſee is more ingenuous in owning the Mercy of God to him in this caſe, than many profeſſed Chriſtians are, who ſacrifice all to their own Net, and burn Incenſe to their Drag, (*i. e.*) Idolize the means and inſtruments of their Proſperity, and ſee nothing of God in it.

And

And then as to the preſervation of thoſe that go down into the Sea, to do our buſineſs in the great Waters; who can but acknowledge this to be the peculiar Work of God? Doth not daily experience ſhew how often poor Sea-men are cut off in the proſecution of our deſigns? Sometimes by ſickneſs, ſometimes by ſtorms, and ſometimes by Enemies, to whom they become a prey. If they eſcape all theſe, yet how often do they lie Wind-bound, or hindered by croſs accidents, till the proper Seaſon be over, and the deſign loſt; certainly, if Providence ſhall ſo far favor any man, as to prevent all theſe, to command Winds fit for their purpoſe, reſtrain Enemies, preſerve Life, and carry them ſafely and ſeaſonably to their Ports, it deſerves a thankful acknowledgment; and thoſe that do not acknowledge Providence, do diſoblige it.

Laſtly, Who is it that ſtops the Leaks in your Eſtates, prevents the waſting of your Subſtance, and ſecures to you what you poſſeſs? Is it not the Lord? How many fair Eſtates moulder away inſenſibly, and come to nothing? Certainly, as there is a ſecret Bleſſing in ſome Families,

lies, ſo that themſelves can ſcarce give any account how they are provided for; ſo there is a ſecret blaſt and conſumption upon others, which brings poverty upon them like an armed man. And this is the true ſenſe of that Scripture. *Hag.* 1. 6. *Ye have ſown much, and bring in little: Ye eat, but ye have not enough: Ye drink, but are not filled with drink: Ye cloath you, but are not warm; And he that earneth wages, earneth wages to put it into a Bag with holes*; or, as in the *Hebrew*, a *Bag pierced*, or *bored through*; what goes in at one end, goes out at another, and ſo all labor, and all pains is loſt; nothing ſtays with them to do them good. So that it is an undeniable truth, That *Proſperity* and *Succeſs* is not to be aſcribed to our Abilities, but to the Bleſſing of God upon our lawful Endeavors.

1 *Inference.* And if ſo, how are they juſtly reprovable, that wholly depend upon means in the neglect of Providence; that never eye God, or acknowledge him in any of their ways! This is a very great evil, and highly provoking to the Lord: It is the fruit and diſcovery of the Natural Atheiſm of the Hearts of Men.

How

How confident are Men of Succeſs and Proſperity, when ſecond Cauſes lie fair for it, and ſmile upon them! And on the contrary, how dejected and heartleſs, when they ſeem to lie croſs to their hopes! O how few conſider and believe that great truth. *Eccleſ. 9. 1. That the righteous, and the wiſe, and their works are in the hand of God.* To be in the hand of God, noteth both their ſubjection to his Power, and to his directive Providence. Whether your works be in your hand, or put out of your hand, they always are in Gods hand to proſper or fruſtrate them at his pleaſure.

Fooliſh man decreeth Events, without the leave of Providence; as if he were abſolute lord of his own Actions, and their Succeſs. Indeed you may then ſpeak of Succeſs, when you have asked Gods leave. *Job 22. 28. Acquaint thy ſelf with God, then ſhalt thou decree a thing, and it ſhall be eſtabliſhed.* But your confidence in the means, whileſt God is neglected, will ſurely be followed either with a diſappointment or a curſe. For what is this, but to labor without God? yea, to labor againſt God; for ſo do all they, that give the glory of God to the Creature,

ture, that ſet the inſtrumental and ſubordinate, in the place of the principal efficient cauſe. It is juſt with God to deny you your comfort, in thoſe things, wherein you rob him of his glory.

2 *Inference.* How vain and unreaſonable are the proud boaſts of Men, in the midſt of their Succeſſes and Proſperity? If God be the ſole Author of it, and it is not your power, nor the might of your hand, that hath gotten you this wealth; why do you glory in it, as if it were the effect and fruit of your own prudence and induſtry? How ſoon do the ſpirits of men riſe with their Eſtates? How haughtily do they look? How proudly do they ſpeak? What a ſenſible change of temper, doth a ſmall change of the condition work? It is an exceeding hard thing to keep down the heart, when Providence exalteth a Mans eſtate. *Magna fœlicitatis eſt, a fœlicitate non vinci*, ſaith *Auſtin.* It is a great felicity, not to be overcome by felicity. That Man is ſurely rich in Grace, whoſe Graces ſuffer no eclipſe by his riches. It is as hard to be proſperous and humble, as to be afflicted and chearful. But to keep down thy heart in times of Succeſs and

Pro-

Prosperity, I will offer thee, Reader, a few humbling Considerations about this Matter.

1. And the first is this, Though Providence do succeed and prosper thy Earthly designs, yet this is no Argument at all of the love of God to thy Soul: Thou mayest be the object of his hatred and wrath for all this. No man knows either love or hatred by all that is before them. *Eccles.* 9. 1. How weak an evidence for Heaven must that be, which millions now in Hell, have had in a greater measure than you have. The least dram of Grace is a better pledge of happiness, than the greatest sum of Gold and Silver that ever lay in any Mans treasury. Externals distinguish not internals; you cannot so much as guess what a Mans Spiritual estate is, by the view of his Temporal. *Ishmael* was a great man, the head of a Princely family, but excluded from the Covenant, and all its Spiritual Blessings. *Gen.* 17. 20, 21. He that reads the 73 *Psalm*, and *Job* 21. Will plainly see how wretched a case that Man is in, who hath no better evidence for the love of God, than this amounts to.

2. Be

2. Be not proud of outward Proſperity and Succeſs; for Providences are very changable in theſe things, yea, it daily Rings the Changes all the World over. Many a greater eſtate than yours, and every way as well, yea, far better ſecured to the eye of Reaſon, hath he ſcattered in a moment. It is the ſaying of a Philoſopher ſpeaking of the Eſtates of *Merchants* and *Sea-men*. *Non amo fœlicitatem e funibus pendentem.* I like not that happineſs that hangs upon Ropes. I need not here cite *Hiſtories* to confirm this truth: There is none of you but can abundantly confirm it your ſelves, if you will but recollect thoſe inſtances and examples which have faln within your time and remembrance. It is a poor happineſs that may leave a Man more miſerable to morrow, than he that never arrived to what you have, can be.

3. Pride not your ſelves in your Succeſs; for as Providences are very changable, ſo the change ſeems very nigh to you, when your heart is thus lifted up, eſpecially if you be ſuch, to whoſe eternal happineſs God hath any ſpecial regard. To be ſure, he will pull down that proud heart, and quickly order Humbling Providences

videnceſ to that end. *He looketh upon every one that is proud, to abaſe him.* Job 40. 11. The heart of good *Hezekiah* was tickled with vain glory, and he muſt needs ſhew the King of *Babylons* ſervants all his treaſures, and precious things; and at that very time came the Prophet *Iſaiah* to him with a ſad Meſſage from the Lord, That all theſe Treaſures in which he had gloried muſt be carried to *Babylon*, *Iſai.* 39. If you hope comfortably to injoy the good of Providence provoke it not by ſuch vain oſtentations. It is an ingenious note even of an Heathen.

Tu quoque fac timeas, & quæ tibi læta videntur,
Dum loqueris, fieri triſtia poſſe, puta.

Ovid.

Exerciſe Fear in Proſperity, and think with thy ſelf, when thy heart is moſt affected with it; that whileſt the boaſt is in thy Lips, the ſcene may alter, and thy happineſs be turned into Sorrow. Whileſt that proud boaſt was in the mouth of *Nebuchadnezzar*, the voice from Heaven told him, *His Kingdom was departed from him.* *Dan.* 4. 30, 31. Pride ſhews that Proſperity

Proſperity which feeds it, to be at its Vertical Point.

3 *Inference.* If Succeſs in Buſineſs be from the Lord, then certainly the true way to Proſperity is to commend our Affairs to God by Prayer. He takes the true way to thrive, that ingages Gods Bleſſing upon his indeavors. Commit thy way unto the Lord, truſt alſo in him, and he ſhall bring it to paſs, *Pſal.*37. 4. It is a vile thing for any Man to grudge that time that is ſpent in Prayer, as ſo much time loſt in his buſineſs. But having preſſed this point before, I ſhall add no more here.

4 *Inference.* Doth all Succeſs and Proſperity depend upon and come from God? Then let it be faithfully imployed to his Glory. If it *be of him, and through him*, then its all the reaſon in the World it ſhould *be to him. Rom.*11. 36. You dō but give him of his own, as *David* ſpeaks. All this ſtore cometh of thine hand, and is thine own, 1 *Chro.* 29. 16. He never intended your Eſtates for the gratifying of your Luſts; but to give you a larger capacity thereby of honoring him in the uſe of it. O conſider, when God hath proſpered your Eſtates

abroad, and you return successfully home, now you have an opportunity of honoring God, and evidencing your sense of his goodness to you, by relieving of the poor with a liberal and chearful Charity; by incouraging the Gospel; and making them partakers of your good things, who labor for your Souls, and dispense better things to you, than you can return to them. I would not here be mis-interpreted, as though I pleaded my own interest, under a pretence of pleading Gods. No, God forbid, I am well satisfied with a capacity of doing any good, how little soever I receive; nor can many of you reap the fruit of my labors. But I would not leave you ignorant, or regardless of so great and plain a duty as this is. You are bound to this retribution by a plain and positive Precept. *Gal. 6. 6. Let him that is taught in the Word, communicate to him that teacheth in all good things.* You are obliged to do it, proportionably to the success God gives you in your Trade. *1 Cor. 16. 2.* And when you have so done, not to think it any great matter, *1 Cor. 9. 11.* But the discharge of a plain and necessary duty.

5 *Inference.* Let not your hearts be satisfied with all the Success and Increase in the World, except your Souls thrive as well as your Bodies, and your Eternal concerns prosper as well as your Temporal. It was a pious wish of S. *John* for *Gaius* his Host, That he might prosper and be in health, even as his Soul prospered. 3 *Epist. Joh. Vers.* 2. But it were to be wished, that your Souls did but prosper, as your Bodies and Estates do. It is a poor comfort to have an increasing Estate, and a dead or declining Soul. When a considerable Present was sent to *Luther*, he earnestly protested, God should not put him off with those things. O Friends, I beseech you take not up in these injoyments.

6 *Inference.* Lastly, If God be the Author of all your Success, how prodigious an evil is it, to make your prosperity an instrument of dishonoring him that gave it, to abuse the Estates, Providence gives you, unto rioting and drunkenness? Do you thus requite the Lord? Is this the thanks you give him for all his care over you, and kindness to you?

You would never be able to bear that from another, which God bears from you. If God do you good, O do not return him evil for it.

THE
Diſappointed Sea-man.

SERMON V.

Luk. 5. 5.

Maſter, we have toiled all the night, and have taken nothing.

THeſe words are the Reply made by *Peter* unto *Chriſt*, who in the former Verſe had commanded him to *launch out into the Deep, and let down the Nets for a Draught. Peter* is diſcouraged as to any farther attempt at that time; having already taken ſo much pains to ſo little purpoſe. *We have* (ſaith he) *toiled all night, and taken no-*

thing. In which Reply we note theſe two things.

1. The great pains he and his company had taken in their honeſt Calling and Imployment, to get a livelihood. *We have toiled all night.* No calling more lawful, no diligence in an honeſt imployment could be greater; not only to ſpend the night, when other Laborers take their reſt, in watching, but in toiling. The word κοπιάσαντες comes from a Verb that ſignifies *waſting, tiring, ſpending labor.* Here was great diligence, even to the wearying and waſting of their ſpirits. *They toiled, and that all the night.*

κοπιάω *quando quis conſumpto labore, feſſus ſuccumbit.*

2. The unſucceſsfulneſs and fruitleſsneſs of their Labors, they *caught nothing.* Though their deſign was honeſt, and their induſtry great, yet it ſucceeded not according to their deſires and expectations: It proved but loſt labor, and pains to no purpoſe. Hence the Note will be.

Doctr. *That God ſometimes fruſtrates and blaſts the moſt diligent Labors of Men, in their juſt and lawful Callings.*

What

What imployment more honeſt or laborious than that of the Husbandman, who eats his Bread in the ſweat of his brows, and ſuſtains all that ſpending toil and labor by an expectation of Fruit in the Seaſon? And yet ſometimes it ſo falls out, that after all his labors and hopes, he reaps nothing but ſhame and diſappointment. *Joel* 1. 11. *Be ye aſhamed, O ye Husbandmen, howl O ye Vine-dreſſers, for the Wheat, and for the Barly, becauſe the harveſt of the Field is periſhed.*

The imployment of the *Marriner*, is as lawful as it is beneficial. What he gets is gotten with eminent hazard of life and liberty, as well as Watchings and Labors; and yet it ſo falls out ſometimes, that they labor but for the wind, and ſpend their ſtrength for very vanity: God cuts off their expectations and lives together. There is a time when they return rich and proſperous; and a time, when they either return empty, or return no more. So it was with *Tyre*, that renowned *Mart* and famous *Empory*; the flouriſhing and fall of whoſe Trade, you have in *Ezek.* 27. 33, 34. *When thy Wares went forth out of the Seas, thou filledſt many people, thou didſt inrich the Kings of the Earth,*

with the multitude of thy riches, and of thy merchandise. Here was their Prosperity and Success; but will this day always last? Shall the Sun of their prosperity never set? No, no, the change was at hand; for in the next Verse the scene alters. *In the day when thou shalt be broken by the Seas, in the depths of the Waters, thy merchandise, and all thy company in the midst of thee shall fall.*

Now if we search into the Grounds and Reasons of these Disappointments, by the hand of Providence, we shall find them reducible to a threefold Cause and Reason.

1. The soveraign pleasure of God so disposes it.

2. The good of the People of God, requires it.

3. The manifold sins of Men in their Callings, provokes it.

First, The soveraign pleasure of God so disposes it. He is the Rector of the Universe, and as such will still assert his Dominion. It is his pleasure to establish this order in the World, to exalt some and depress others; to set some above, and others below: All must not be rich and great, but some must be poor and low;

low, and to theſe ends Providences are ſuited: On ſome it ſmiles, on others it frowns. 1 *Sam.* 2. 7. *The Lord maketh poor, and maketh rich; he bringeth low, and lifteth up.* And certainly there is much of the Divine Wiſdom that ſhines forth in this ordination and diſpoſition of perſons, and their conditions. If Providence had alike proſpered every Mans deſigns, and ſet them upon a Level, there had been no occaſion to exerciſe the rich Mans Charity, or the poor Mans Patience. Nay, without frequent Diſappointments, it ſelf would ſcarcely be owned in Succeſſes, nor thoſe Succeſſes be half ſo ſweet to them that receive them, as now they are. The very Beauty of Providence conſiſts much in theſe various and contrary effects: So that with reſpect to the infinite Wiſdom which governs the World, it is neceſſary ſome ſhould be croſſed, and others proſpered in their deſigns.

Secondly, And if we conſider the gracious ends and deſigns of God towards his own people, it appears needful, that all of them, in ſome things, and many of them in moſt things (relating to their outward condition in this World) ſhould be

be fruſtrated in their expectations and contrivements. For, if all things here ſhould ſucceed according to their wiſh, and a conſtant tide of Proſperity ſhould attend them.

Luxuriant animi rebus plerumque ſecundis.

1. How ſoon would ſenſuality and Earthlineſs invade their hearts and affections? Much proſperity like the pouring in of much Wine intoxicates, and overcomes our weak heads and hearts. Earthly as well as Heavenly objects, have a transforming efficacy in them. There cannot but be much danger in thoſe Earthly things that give or promiſe us much delight. Can a Chriſtian keep his heart as looſe from the ſmiling, as from the frowning World? We little think how deeply it inſinuates into our affections in the day of Proſperity; but when Adverſity comes, then we find it.

2. How ſoon would it eſtrange them from their God, and interrupt their communion with him? He is certainly a very mortified and heavenly Chriſtian, whoſe walk with God, ſuffers no interruption by the multitude of Earthly affairs, eſpecially when they are proſperous.

rous. When *Iſrael* was ſetled in the midſt of the riches and delights of *Canaan*, then ſay they, (even to their Benefactor, the Author of all their Proſperity) *We are Lords, we will come no more to thee. Jer.* 2. 31. Or, if it do not wholly interrupt their communion, yet it ſecretly deſtroys and waſtes the vigor, life, and ſweetneſs of it. So that Divine Wiſdom ſets it neceſſary to croſs and diſappoint them in the World, to prevent the miſchievous influences that Proſperity would have upon their duties. He had rather you ſhould miſs your deſired comforts in theſe things, than that he ſhould miſs that delightful fellowſhip with you, which he ſo deſires.

3. How loath ſhould we be to leave this world, if conſtant Succeſs and Proſperity ſhould follow our affairs and deſigns here? We ſee that notwithſtanding all the cares, fears, ſorrows, croſſes, wants, and diſappointments we meet with from year to year, and from day to day; yet we are apt to hug the World in our Boſoms. As bitter as it is, we court it, admire it, and zealouſly proſecute it. We cling to it, and are loath to leave it, though we have little reſt or comfort in it.

it: What would we do then, if it ſhould anſwer our expectations and deſires? If we graſp with pleaſure, a Thorn that pierces and wounds us: what would we do, if it were a Roſe that had nothing but delight and pleaſure in it?

Thirdly, And as Diſappointments fall out as the Effects of Soveraign pleaſure, and are ordered as preventive means of much miſchief, which Proſperity would occaſion to the People of God; ſo it comes as a righteous retribution and puniſhment of the many evils that are committed in our trading and dealings with men. It is a hard thing to have much buſineſs paſs through our hands, and no iniquity cleave to them, and defile them. If God be provoked by our iniquities againſt us, wonder not, that things go croſs to our deſires and hopes. God may ſuffer ſome men to proſper in their wickedneſs, and others to miſcarry in their juſt and righteous enterpriſes, but ordinarily we find, that crying ſins are remarkably puniſhed ſooner or later with viſible judgments. So that if others do not, yet we our ſelves may obſerve the Relation, that ſuch a judgment bears to ſuch a ſin.

And

And from among many, I will here ſelect theſe following evils which have deſtroyed the Eſtates and Hopes of many.

(1.) Irreligious and Atheiſtical neglect and contempt of God and his Worſhip, eſpecially in thoſe that have been inlightned, and made profeſſion of Religion. This was the ſin which brought that blaſting judgment upon the eſtates and labors of the *Jews*, as the Prophet *Haggai* tells them, *Chap.*1. *Verſ.*2, 4, 6, 9. compared. *They neglected the Houſe of God.* (*i. e.*) Were careleſs and regardleſs of his Worſhip, and in the mean time were wholly intent upon their own houſes and intereſts; as he tells them in *Verſ.* 2, 4. And what was the iſſue of this? Why, ruine to all their Earthly comforts and deſigns; ſo he tells them *Verſ.*6, 9. *Ye have ſowen much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye cloath you, but there is none warm: And he that earneth wages, to put it into a bag with holes. Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it. Why, ſaith the Lord of Hoſts? Becauſe of mine houſe that*

that is waste, and ye turn every man unto his own house. Here are great and manifold Disappointments of their hopes, a curse, a blast upon all they took in hand; and the procuring cause of all this, was their eager prosecution of the World, in a careless disregard of God, and his Service.

(2.) Injustice and Fraud is a blasting sin. A little unjust gain mingled with a great estate, will consume it like a Moth. The Spirit of God hath used a very lively similitude to represent to us the mischievous effects of this sin upon all Humane diligence and industry. *Jer.* 17. 11. *As the Patridge sitteth upon Eggs and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.*

Unjust gain, how long soever men sit brooding upon it, shall after all their sedulity and expectation, turn to no other account, than a Fowls sitting upon a Nest of addle-eggs uses to do: If she sit till she have pined away her self to death, nothing is produced.

You think you consult the interest of your Families herein; but the Lord tells you, *That you consult shame to your houses,*

Hab.

Hab. 2. 10. This is not the way to *Feather*, but to *Fire* your Neſt. A quiet Conſcience is infinitely better than a full Purſe. One Diſh of wholeſom, though courſer food, is better than an hundred delicate, but poyſoned diſhes. If a Man have eaten the beſt food in the World, and afterward ſips but a little poyſon, he loſeth not only the benefit, and comfort of that which was good, but his life or health to boot. It may be you have gotten much honeſty, what pitty is it all this ſhould be deſtroyed for the ſake of a little gotten diſhoneſtly. This is the reaſon why ſome Men cannot proſper.

(3.) Oppreſſion is a blaſting ſin to Mens Eſtates and Imployments. It is a crying ſin in the ears of the Lord, and ordinarily Intails a Viſible Curſe upon Mens Eſtates. This like a Moth will ſuddenly fret and conſume the greateſt Eſtate. *Jam.* 5. 2, 4. *Your riches are corrupted and your Garments Moth-eaten.* (*i. e.*) The ſecret of God, waſtes and deſtroys what you get. And what was the cauſe? he tells us, *Verſ.* 4. *Behold the hire of the laborers, that have reaped down your fields, which is of you kept back by fraud, cryeth;*

cryeth; and the cryes of them which have reaped, are entered into the ears of the Lord of Sabbath.

The oppreſſion of poor Laborers doth more miſchief to the oppreſſors, than it doth to them that are oppreſſed. It is noted by one upon this Scripture, that it is twice repeated in this Text, *Which have reaped your fields*, and then again, *The cry of them which have reaped*; and the reaſon is, becauſe it is their life, and ſo an act of the greateſt unmercifulneſs. And beſides, they are diſappointed of the ſolace of their Labors. *Deut.* 24. 14, 15. *He hath ſet his heart upon it,* (*i. e.*) He comforts himſelf in the toils and labors of the day, by reckoning upon his wages at the end of the day.

Manton in Loc.

I wiſh thoſe that are Owners and Imployers of poor Sea-man may ſeaſonably conſider this evil. What a wo is denounced upon him, *that uſeth his neighbors ſervice without wages. Jer.* 22. 13. Or, that by crafty pretences defraud them of any part thereof, or by tireſome delays. Wear out their patience, and caſt them upon manifold ſufferings and inconveniences while they wait for it. God hath

hath not only threatned to be a ſwift witneſs againſt thoſe that oppreſs the hireling in his wages, but hath ſtrictly forbidden the detaining of their wages. The *Jews* were commanded to make payment before the Sun ſet. *Deut.* 24. 14, 15. *Levit.* 19. 30. Be juſt in all your dealings and contracts, or never expect the Righteous God ſhould ſmile upon your undertakings.

Minus ſolvit, qui minus tempore ſolvit.

(4.) Falſhood and Lying is a Blaſting ſin to our Imployments: A ſin which tends to deſtroy all converſe, and disband all civil Societies. And though by falſhood men may get ſome preſent advantages; yet hear what the Holy Ghoſt ſaith of riches gotten this way. *The getting of riches by a lying tongue, is a vanity toſſed to and fro of them that ſeek death.* *Prov.* 21. 6. Some trade in lies, as much as in Wares; yea, they trade off their Wares with lies. And this proves a gainful trade (as ſome men count gain) for the preſent; but in reality, it is the moſt unprofitable trade that any man can drive. For it is but *the toſſing of a vanity to and fro*: A phraſe importing labor in vain, it profits nothing in the end; and

as it profits nothing, ſo it hurts much. They ſeek profit *intentionally*, but death *eventually* (*i. e.*) it will bring deſtruction and ruine, not only upon our trades, but our Souls. The God of Truth will not long proſper the way of lying. One penny gotten by a laborious hand, is better than great treaſures gotten by a lying tongue. Take heed you ſeek not death, in ſeeking an eſtate this way. It is a ſin deſtructive to Society; for there is no trade where there is no truſt, nor no truſt where there is no truth; and yet this curſed trade of Lying creeps into all trades, as if there were no living (as one ſpeaks) without lying: But ſure it is better for you to be *looſers* than *lyers*. He ſells a dear bargain indeed, that ſells his Conſcience with his commodity.

(5.) Perjury or Falſe-ſwearing is a Blaſting ſin. That man cannot proſper that lies under the guilt thereof. It is ſaid *Mal.* 3. 5. *That God will be a ſwift witneſs againſt the falſe ſwearer.* (*i. e.*) It ſhall not be long before God by one remarkable ſtroke of Judgment, or another witneſſeth againſt ſo great and horrid an evil. And again, *Zach.* 5. 4. the curſe, yea, the roll of curſes *ſhall enter into the*

houſe

houſe of the falſe ſwearer, and ſhall remain in the midſt of his houſe, and ſhall conſume it, with the timber thereof, and the ſtones thereof. This is a ſin that hath laid many houſes waſte, even great and fair without inhabitant. The ruines of many that were once flouriſhing and great Men, are at this day left to be the laſting Monuments of Gods righteous Judgments, and dreadful warnings to Poſterity.

And thus I have ſhewed you, what are thoſe common evils in trade, which are the cauſes of thoſe Blaſts and Diſappointments upon it. It now remains that we apply it.

1 *Inference.* Doth God ſometimes diſappoint the moſt diligent labors of Men in their lawful Callings? Then this teacheth you patience and ſubmiſſion under your Croſſes and Diſappointments; for it is the Lord that orders it to be ſo. Events are in his hand, and it is a ſin of great aggravation to fret and murmur at them, when they fall out croſs to your deſires and hopes. *Behold, is it not of the Lord of Hoſts, that the people ſhall labor in the very fire, and the people ſhall weary themſelves for very vanity? Hab.*2. 13.

To labor in the very fire, notes intenſe Labor, ſuch as exhauſts the very ſpirits of Men, whileſt they are ſwelteringand toiling at at; and yet all is to no purpoſe, they labor but for vanity: And whence is it, that ſuch vigorous indeavors are blaſted and miſcarry? Is it not of the Lord? And if it be of the Lord, Why do we fret and quarrel at his diſpoſals? Indeed many dare not openly and directly charge God, but ſeek to cover their diſcontent at Providence, by a groundleſs quarrel with the Inſtruments, who it may be, are chargable with nothing; but that after they have done all they could, in the uſe of proper means, they did not alſo ſecure the event. It is true, the Dominion of Providence doth not excuſe the negligence of Inſtruments; and in many caſes, theſe may be juſtly reproved, when Providence is duly honored and ſubmitted to: But when Men groundleſly quarrel with Inſtruments, becauſe they are croſſed in their expectations, the quarrel is commenced againſt God himſelf; and our diſcontents with Men, are but a covert for our diſcontents with God.

Now

Now this is a ſore evil, a ſin of great and dreadful aggravations. *To be given over* (ſaith a grave Author) *to a contradicting ſpirit, to diſpute againſt any part of the Will of God; is one of the greateſt Plagues that a Man can be given up to. Who art thou that replieſt againſt God? Rom.* 11. It may be thou haſt loſt an eſtate, thy friends fail, thy hopes are faln; God hath blown upon all the projects that thy heart did fancy to it ſelf. Poſſibly in one day, the deſigns, labors, and hopes of many years are deſtroyed: Well, be it ſo, yet repine not againſt the Lord. Conſider, he is the Soveraign and only Lord, who may do whatever he pleaſeth to do, without giving thee any account of his matters. Who can ſay to him, What doſt thou? Beſide, if thou be one that God delights in, even theſe Diſappointments are to be numbred with thy beſt Mercies. Theſe things are permitted to periſh, that thou mayeſt not periſh for ever; and it ſhould trouble thee no more, than when thy life is preſerved, by caſting out the wares and goods of the Ship. It is better that theſe periſh, than that thou ſhouldſt periſh:

Maſter *Strong* of the Will of God. P. 242.

But if thou be one that haſt mingled ſin (eſpecially ſuch as were beforementioned) with thy trade, and ſo haſt pulled down miſery upon thine own head, by provoking the Lord againſt thee: With what face canſt thou open thy mouth to complain againſt him? Will you lay a train to blow up all your ſucceſs, and then fret againſt God, when you ſee the iſſue? O how unreaſonable is this!

But becauſe Diſappointments fall out ſo frequently, and it is ſo hard to bring our hearts to a quiet ſubmiſſion to the Will of God under them. I will not diſmiſs this Point, until I have offered you ſome proper and weighty conſiderations, to work your hearts into a calm, and meek ſubmiſſion to the Will of God; and I ſhall account it a great mercy, if they may prevail.

1 *Conſideration.* And in the firſt place, if thou be one that feareſt God, conſider, That Diſappointments in Earthly things, fix no mark of Gods hatred upon thee. He may love thee, and yet croſs thee. *Eccleſ.* 9. 1, 2. *No man knows either love or hatred, by all the things that are before him. All things come alike to all; there is one event to the righteous, and to*

the

the wicked. Yea, we often find Succeſs and Proſperity following the wicked, whileſt the Rod of God is upon the Tabernacles of the Righteous. *Theſe are the ungodly that proſper in the World* (ſaith the *Pſalmiſt*) whileſt in the mean time, *he was plagued all the day long, and chaſtned every morning. Pſal.*73. 12, 14. Well then, if you have no other ground than this, you cannot infer the want of love, from the want of ſucceſs. A man may be proſpered in wrath, and croſſed in mercy.

2 *Conſideration.* And what though your projects, hopes, and expectations of inlarging your Eſtates, fail; yet you may live as happily and comfortably in the condition you are, (if God give you a heart ſuitable to it) as if you had injoyed all that ſucceſs, you ſo fancied and deſired.

It is not the increaſe of an Eſtate, but the bleſſing of God upon a competency, that makes our condition comfortable to us. As the eſtate inlarges, ſo doth the heart. The Prophet *Habakkuk* ſpeaking of the *Chaldean* Prince, *Hab.* 2. 6. ſaith, *He keeps not at home, he inlarges his deſire as Hell, and is as Death, and cannot*

be ſatisfied, but gathereth unto him all Nations, and heapeth unto him all people. And this is the nature of every Mans heart, to inlarge its deſire under the greateſt inlargements of Providence. Still the heart is projecting for ſome farther comfort and content, in ſome new acquiſition; when indeed, a Man is as near it in a lower condition, as in the higheſt exaltation.

Plutarch in Pyrrho. It is ſtoried of *Pyrrhus*, King of *Epirus*, that having inlarged his Dominions by the Conqueſt of *Macedonia*; he thirſted after *Italy*, and demanding the advice of *Cineas* his great Counſellor: He asked the King, What he meant to do when he had conquered *Italy*? Why then ſaid he, I mean to get *Sicily*, which is near, rich, and powerful. When you have gotten *Sicil*, (ſaid *Cineas*) what then? *Afric*, ſaid the King, is not far off; and there be many goodly Kingdoms, which by my Fame, and the Valor of my Soldiers I may ſubdue. Be it ſo, ſaid *Cineas*. When you have *Afric*, and all in it; what will you do then? Why then, ſaid the King, thou and I will be merry, and make good chear. *Cineas* replied, Sir, if

if this be the end you aim at, what need you venture your Kingdom, Perſon, and Honor, to purchaſe what you have already? Surely, *Epirus* and *Macedonia*, are ſufficient to make you and me merry. And had you all the World, you could not be more merry than you may now be.

Reader, I adviſe thee, under all Diſappointments of thy expectations, to bleſs God for any comfortable injoyment thou haſt. If God give thee a ſmaller eſtate, and a contented heart; it is as well, yea, better, than if thou hadſt injoyed thy deſire. The Bee makes a ſweeter meal upon two or three Flowers, than the Ox that hath ſo many Mountains to graze upon.

3 *Conſideration.* And what if by theſe Diſappointments, God be carrying on the great deſign of his eternal love upon thy Soul? This may be the deſign of theſe Providences; and if ſo, ſure there is no cauſe for thy deſpondencies. There is a double aim of theſe Providences; ſometimes they are ſent to awaken and rouze the dull decayed habits of Grace, which under proſperous Providences fell aſleep, by the intermiſſion of acts, and remiſſion

remission of wanted vigor and activity? And should the Lord permit things to run on at this rate, what a deplorable case would this grow to? *Let a*

Mr. *Stee'.* *man live* (saith one) *but two or three years without affliction, and he is almost good for nothing; he cannot pray, nor meditate, nor keep his heart fixed upon spiritual things: But let God smite him in his health, child, or estate; now he can find his tongue and affections again; now he awakes and falls to his duty in earnest; now God hath twice as much honor from him as he had before. Now, saith God, this amendment pleaseth me; this rod was well bestowed: I have disappointed him to his great benefit and advantage. And thus God chides himself friends with his people again.*

And sometimes they prove the blessed occasions to work Grace. *If they be bound in fetters, and holden in cords of affliction, then he sheweth them their works, and their transgressions that they have exceeded. He openeth also their ear to discipline, and commandeth that they return from iniquity.* *Job* 36. 8, 9, 10.

And if this be the fruit of it, you will bless God through eternity for these happ

happy Diſappointments. Then theſe things periſhed, that thy Soul might not periſh.

4 *Conſideration.* Be patient under Diſappointments; for if you meekly ſubmit, and quietly wait upon God; he can quickly repair all that you have loſt, and reſtore it by other Providences double to you. Have you not heard after all *Jobs* deprivations, and the fruſtrations of all his earthly hopes, and his admirable patience under all: What a gracious end the Lord made with him? And why may not you hope for ſuch a comfortable change of Providence towards you, if you carry it under Diſappointments as he did? Certainly, ſad Providences are near their change, when the heart is calmed in the Will of God, and corrected home to him.

5 *Conſideration.* And why ſhould it ſeem ſo hard, and grievous to you, for God to diſappoint your hopes, and purpoſes, when you cannot but know, that you have diſappointed his expectations from you ſo often, and that in greater and better things than theſe?

He hath looked for fruit (as it is *Iſai.* 5. 4.) for obedience, reformation, and renewed

renewed care of duty from you many times; he promised himself, and made account of a good return of his afflictions and mercies, and you promised him as much, and yet have failed his expectation: And is it strange that you should fail of your hopes, who have failed God so often?

O then see that you be quiet in the Will of God; fret not at the defeating of your hopes: Wreak not your discontent upon innocent instruments; but look to the just, holy, and good Will of God in all things. The wife is sometimes angry with the servant for what he hath done, till he tell her that it was his Masters order, and then she is quiet.

Is a Ship miscarried, a Voyage lost, a Relation dead, an Estate gone, a Friend carried into captivity, whose return was expected with so much comfort? Why, if it be so, it is the Lord hath done it, and be thou silent before him. Your repining will not make it better; sin is no proper cure for affliction. A quiet submissive spirit, is pleasing to God, and profitable for you.

2 *Inference.* Doth God sometimes disappoint the expectations of Men in their

their imployments, then never ſet your hearts immoderately upon Earthly things, nor raiſe up to your ſelves too great expectations from theſe things. The ſtronger your expectations, the heavier Gods Diſappointments will be.

There is a double evil in over-reckoning our ſelves, and over-acting our confidence about worldly things: It provokes God to diſappoint us, and then makes the Diſappointment much more grievous when it comes.

It provokes a Diſappointment, eſpecially to the Godly. The Lord is jealous of their affections, and will not indure that any thing ſhould be a corrival or competitor with him for their hearts: Yea, it is ſo uſual with God to daſh, and remove whatever ingroſſes too much of the heart, that a gracious Soul cannot but reckon that comfort in great danger to be loſt, which he finds to be overloved.

If *David* ſet his heart upon *Abſalom*, God will not only ſmite him, but ſmite *David* by him, and make him firſt the inſtrument of his ſorrow, and then the object of it. *Jonah* did but take a little too much comfort in his gourd, and the

next

next news we hear, was, That God prepared a Worm to ſmite it, and cauſe it to wither away.

And when your inordinate hopes are croſt, (as it is very probable they will be) how will your ſorrows be aggravated in proportion to them! Thoſe things that ſeemed to promiſe us moſt comfort, are the things that give us moſt ſorrow. Strong affections, make ſtrong afflictions. Our ſorrows uſually riſe from what was our hope, and our comforts from that which was leaſt regarded.

3 *Inference.* If it be ſo, then labor to make ſure things eternal, leſt you be eternally diſappointed there alſo. O, what a ſad caſe is that Man in, whoſe expectations fail from both Worlds! If your hopes from this World fail; yet you may bear it comfortably, if you fail not in your better hopes: But if this fail too, you are of all men the moſt miſerable. You know by experience, how ſad it is to have your hopes cut off in theſe ſmaller concerns; to go forth in expectation of a profitable voyage, and to return in a worſe caſe than you went out: It may be you thought to get an eſtate, but the iſſue is, to loſe that little you had. You thought

thought to go to ſuch a place, and there meet with a good market, and poſſibly, your ſelves may be carried as ſlaves to be ſold in the market. Theſe Diſappointments are very ſad and cutting things; but nothing to an Eternal Diſappointment in your great concern.

For a Man to hope he is in Chriſt, and a pardoned ſtate, and at laſt find himſelf deceived, and that all the ſins of his nature, heart, and practice, lie upon him. To hope for admiſſion into Heaven, when he is turned out of this World by death, and find the door ſhut againſt him; to cry with thoſe poor diſappointed wretches, *Matth.* 7. 22. *Lord, Lord open to us*; and receive ſuch an unexpected return from Chriſt, as they did, *Depart from me, I know you not.* Lord, how intolerable is ſuch a defeat of hope as this! O, who can think of it without horror!

The things about which your expectations are fruſtrated in this World, are ſmall things; you may be happy in the want of them: But the fruſtration of your hopes from the World to come, is in things of infinite weight. Theſe Diſappointments are but for a little while; but

but this will be for ever. O therefore be provoked, even by theſe things to a diligent and ſeaſonable prevention of a far greater miſery.

Since theſe things cannot be ſecured, labor to ſecure thoſe things that may. O that you were but as full of thoughts, cares, and fears for Heaven, as you are for the World! You have ſpent many thouſand thoughts, about theſe things, to no purpoſe. All your thoughts about them, are come to nothing; but had they been ſpent for your Souls, to what a comfortable account would they now have turned? Friends, I beſeech you, make ſure for eternity, and let theſe croſſes, and loſſes in the World, be the happy occaſions to awaken you to a ſerious diligence for your everlaſting intereſts. Then you are no looſers by your loſſes; nay, you will have cauſe to call them proſperous Diſappointments, and gainful loſſes to you.

4 *Inference.* Then as you would not have the works and labors of your hands blaſted, beware of thoſe ſins that provoke God to blow upon them. Think not that injuſtice, oppreſſion, deceit, and perjury, ſhall ever profit you. God hath

curſed

curſed all the ways of ſin, and you cannot proſper in them. Above all, beware of Atheiſm and Irreligion: God will not own them, that diſown him, and ſlight his Worſhip. I doubt your prophanation of the Lords day, by drunkenneſs, idleneſs, and worldly imployments, is not the leaſt cauſe of thoſe diſappointments and loſſes that have befaln you. The firſt day of the week, like the firſt fruits of the *Jews* Harveſts, might ſanctifie the whole lump.

And let none pretend, that multiplicity of buſineſs will not allow them time and diſpoſition for Sabbath work. If you be too buſie to attend the Lords ſervice, he can quickly give you a Writ of Eaſe, and make you keep more reſting days from your labors, than you are willing to do. The Lord would not excuſe the *Iſraelites*, no not in the buſieſt Seaſons, the times of Earing, and Harveſt, and the very building of the Tabernacle; but all muſt give way to the Sabbath. And I am ſure, the promiſe of Bleſſing and Succeſs, is made to the conſcionable obſervation of it. *Iſai.* 58. 13, 14. *If thou turn away thy foot from the Sabbath, from doing thy pleaſure upon my holy day; and call the*

Sabbath a delight, the holy of the Lord, and honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words: Then shalt thou delight thy self in the Lord: There is a recompence to the Soul. *And he shall cause thee to ride on the high places of the Earth:* There is a reward to the Body. Godliness is profitable to all things.

THE

THE Sea-mans Return.

SERMON VI.

Deut. 33. 19.

They ſhall call the people unto the Mountain, there they ſhall offer Sacrifices of Righteouſneſs: For they ſhall ſuck of the abundance of the Seas, and of the Treaſures hid in the Sand.

THis Scripture is part of the laſt words of *Moſes*. A Man that in his life was a great Bleſſing to *Iſrael*; and when he was to be ſeparated from them by death, he pronounces diſtinct and ſuitable Bleſſings upon all the Tribes. As *Chriſt* parted from the Diſciples, bleſſing them; ſo doth *Moſes* from his People.

Only with this difference, *Moſes* as Gods Mouth pronounced, but God alone could confer the Bleſſing. *Moſes* bleſſed them authoritatively, but could not bleſs them poteſtatively as *Chriſt* did. Now theſe words contain the Bleſſing of the Tribe of *Zebulun*, which was the Tribe of *Sea-men*. And in them we ſhall conſider theſe two parts. *Viz.*

1. Their Priviledge.
2. Their Duty.

First, Their Priviledge: *That they ſhould ſuck of the abundance of the Seas, and of the Treaſures hid in the Sands.* To ſuck the abundance of the Sea, is a metonymical expreſſion, ſignifying as much as to be *inriched* and *ſtored* with the Wares and Merchandize imported by Sea to them. *Geographers* attribute to the Sea, *Arms* and *Boſoms*; and the Scripture, *Breſts*. The Sea like an indulgent Mother imbraces thoſe that live upon it in her Boſom, and with full flowing Breſts nouriſheth them, and feeds them, as a Mother doth the Infant that Sucks, and depends for its livelihood upon her Breſts.

Affluentiam maris ſugere, eſt marinis bonis, & mercibus abundare. Gloſ.

And

And these Brests do not only afford those that hang upon them the necessaries of life, Bread, Rayment, &c. but the Riches, Ornaments, and Delights of life also. *The Treasures hid in the Sand*; as Gold, Coral, Ambergriece, and such like precious and rich treasures which it yields. This was the Blessing and Priviledge of this Tribe of *Zebulun*, whose Cities and Villages were commodiously scituated upon the Seashore, for Merchandize and Traffick: As you may see *Jos.* 19. 11.

Referunt ad eaquæ evomere solent maria, scil. ad aurifodinas. Effodient è terra arenosa aurum. Pol. Synop. in Loc.

Secondly, Their Duty, to which these Mercies and Priviledges obliged them. *They shall call the People to the Mountain, there they shall offer Sacrifices of Righteousness.* By the Mountain, we are here to understand the *Temple*, which *Moses*, by the Spirit of Prophesie, foresaw to be built upon Mount *Sion*, and Mount *Moriah*; which two were as the Shoulders that supported it, *Vers.* 12. Here was the Worship of God; the Sacrificers were here offered up to him. And hither *Zebulun*, in the sense of Gods Mercies to them, should call the People, (*i. e.*)

ſay ſome, their own People, their Families, and Neighbors; or as others, the Strangers that were among them for Traffick. Saying as *Iſai.* 2. 3. *Come, let us go up to the Houſe of the Lord, to the Mountain of the God of Jacob.* And here they ſhall offer *the Sacrifices of Righteouſneſs.* By which we are to underſtand their Thanks-offerings for the Mercies they had received of the Lord. The *Jews* had not only Expiatory Sacrifices to procure the pardon of ſins committed, but Euchariſtical Sacrifices, or Thanks-offerings, to teſtifie the ſenſe they had of Mercies received. Theſe Sacrifices typified Moral Duties and when theſe Types were aboliſhed, the Apoſtle ſhews, that *the calves of our lips*, the *ſacrifices of praiſe*, are in the ſtead of them, *Heb.* 13. 15.

So then, the ſum of all, is this, That when they returned from Sea, or had received the Bleſſings thereof, from the Hand of God, they ſhould repair to the place of his Worſhip, and there acknowledge and praiſe the God of their Mercies. So that the whole Verſe thus explained, caſts it ſelf into this Doctrinal obſervation.

Doctr. *That it is the ſpecial duty of Sea-men, when God returns them to their habitations in peace, thankfully to acknowledge and bleſs his Name, for all the preſervations and mercies they have received of his hand.*

Theſe are Mercies indeed, which are obtained from God by Prayer, and returned to him again by praiſe. When we have received our Mercies, God expects his praiſes: After the *Pſalmiſt* had opened the hazards and fears of Sea-men upon the Stormy Ocean, and the goodneſs of God, in bringing them to their deſired Haven, *Pſal.* 107. 30. he preſently calls upon them for this duty, *Verſ.* 31. *O that men would praiſe the Lord for his goodneſs, and for his wonderful works to the children of men.*

O that men would, why, how is it imaginable they ſhould not? He hath the heart of a Beaſt, not of a Man, that will not. Did I ſay the heart of a Beaſt? Give me that word again. There is a kind of gratitude, even in Beaſts, to their Benefactors. *The Ox knoweth his owner, and the Aſs his Maſters Crib. Iſai.* 1. 3.

Now the method into which I will caſt the diſcourſe, ſhall be

First, To open the nature of the duty, and to ſhew you what it is to praiſe God for his Mercies.

Secondly, To give you the Grounds and Reaſons of the Duty, why God expects it, and you ought to give it him. And then

Thirdly, To apply it in the ſeveral Uſes it is improvable unto.

1. The nature of the Duty needs opening, for few underſtand what it is. Alaſs, it is another manner of thing than a cuſtomary, formal, cold, *God be thanked.* Now, if we ſearch into the nature of this duty, we ſhall find that whoever undertakes this Angelical work, muſt

First, Be a heedful Obſerver of the Mercies he receives. This is fundamental to the Duty. Where no Obſervations of Mercies have been made, no praiſes for them can be returned. God was never honored by his unobſerved Mercies. When *David* had opened the Providences of God, to the ſeveral degrees and orders of Men, in its various adminiſtrations; and called upon them diſtinctly, to praiſe God for them. He adds in the cloſe of all, *Whoſo is wiſe, and will obſerve theſe things, even they ſhall underſtand*

ſtand the loving kindneſs of the Lord. Pſal. 107. *ult.* It is Gods charge againſt *Iſrael*, Hoſea 2. 8. *She did not know that I gave her Corn, and Wine, and Oyl, and multiplied her Silver. i. e.* She did not obſerve and take notice of theſe Mercies, as coming from my hand; but only look at the next cauſe. Thus it is with many, they think not upon their own Mercies; others can obſerve them, but they cannot; they can quickly obſerve what troubles befal them, but take little notice of their own Mercies. Such men can never be thankful.

Secondly, The thankful man muſt not only *obſerve* what Mercies he hath, and from whom they come; but muſt particularly *conſider* them, in their natures, degrees, ſeaſons, and manner of conveyance. There is much of Gods glory, and our comfort loſt for want of this. *The works of the Lord are great, ſought out of all them that have pleaſure therein. Pſal.* 111. 2. And indeed, there is no imployment in all the World, that yields more pleaſure to a gracious Soul, than the Anatomiſing of Providences doth. How ſweet is it to obſerve the mutual reſpects, coincidencies, and introductive occaſions

of

of our Mercies! Every minute circumſtance hath its weight and value here. He hath little pleaſure in his meat, that ſwallows it whole without chewing.

Thirdly, The thankful perſon muſt duly eſtimate and value his Mercies. It is impoſſible that man can be thankful for Mercies he little eſteems. *Iſrael* could not praiſe God for that Angels food with which he fed them, whileſt they deſpiſed it in ſaying, There is nothing but this *Manna.*

And ſurely it ſhews the great corruption of our nature, That thoſe things which ſhould raiſe the value of Mercies with us, cauſe us the more to ſlight them; yet thus it falls out. The commonneſs, or long continuance of Mercies with us, which ſhould indear them the more, and every day increaſe our obligation to God; cauſes them to ſeem but cheap and ſmall things. And therefore doth God ſo often threaten them, yea, and remove them; that their worth and excellency may thereby be acknowledged.

Fourthly, The thankful perſon muſt faithfully Record his Mercies, elſe God cannot have his due praiſe for them. *Bleſs the Lord, O my Soul, and forget not all his*

his benefits, *Pſal.*103. 2. Forgottenre-Mcies bear no fruit: A bad memory in this caſe, makes a barren heart and life.

I confeſs, the Mercies of God are ſuch a multitude, that a memory of Braſs cannot retain them. *I will come before thee in the multitude of thy mercies*, ſaith *David*, *Pſal.*5. 7. They are called *Showers of Bleſſings*, *Ezek.*34. 26. And as impoſſible it is diſtinctly to recount all our Mercies, as to number the drops of rain that fall in a ſhower. Nevertheleſs, it hath been the pious care and indeavor of the People of God, to preſerve and perpetuate his Mercies, by uſing all the helps to memory they could. Therefore they have kept Regiſters, *Exod.* 17. 14. Indited *Pſalms*. *To bring to remembrance*, *Pſal.*70. *Title*. Denominated places from the Mercies received there. Thus *Jacob* called the place where he found ſo much mercy, *Bethel*. *Hagar* named the Well, where God, unexpectedly, relieved her, *Beerlahairoi*. The Well of him that liveth and looketh upon me, *Gen.*16. 13. 14.

They have ſtamped the Mercies upon the days, in which they received them. Thus the *Jews* called thoſe days, in which God wrought their deliverance, *Purim*, after

after the name *Pur.* Signifying the Lot *Haman* had caſt for their lives. *Eſth.* 9. 26. Yea, they have called their Mercies upon their Children. 1 *Sam.* 1, 20. Thus thankful Souls have ſtriven to recognize their Mercies, that God might not loſe the praiſe, nor themſelves the comfort of them.

Fifthly, The thankful Perſon muſt be ſuitably affected with the Mercies he receives. It is not a *ſpeculative*, but an *affectionate* remembrance that becomes us: Then God hath his glory, when the ſenſe of his Mercies melts our hearts into holy joy, love, and admiration. Thus *David* ſits down before the Lord like a man aſtoniſhed at his goodneſs to him. 2 *Sam.* 7. 20. *And what can* David *ſay more? For thou Lord knoweſt thy ſervant.* The Mercies of God have made the Saints hearts leap for joy within them. *Pſal.* 92. 4. *Thou Lord haſt made me glad, through thy Works; therefore will I triumph in the Works of thy hands.* Mercies are not Mercies, Deliverances are no Deliverances to us, if we that receive them, are not glad of them.

Sixthly, The thankful Perſon muſt order his converſation ſuitably to the ingagements

gagements that his mercies have put him under. When we have ſaid all, it is the life of the thankful, that is the very life of thankfulneſs. Obedience and ſervice are the only real manifeſtations of gratitude. *He that offereth praiſe, glorifieth me, and to him that ordereth his converſation aright, will I ſhew the ſalvation of God.* *Pſal.* 50. 23. Set down this for an everlaſting truth, That God was never praiſed and honored by an abuſed Mercy. God took it ill from *Hezekiah*, *That he rendred not again according to the benefit done unto him.* 2 *Chro.* 32. 25. He that is truly thankful, will ſay as *David*, *Pſal.* 116. 12. *What ſhall I render to the Lord for all his benefits?* We then glorifie God with his Mercies, when we imploy them to right ends, when we thankfully take out our own ſhare of comfort from them, receiving them with thankſgiving, as from the hand of a Father.

Mr. *Swinock* tels of a young man, who lying upon his ſick bed, was always calling for meat; but aſſoon as it was brought him, he ſhook and trembled dreadfully at the ſight of it, and ſo continued till it was taken away; and before

Swinocks *Chriſtian Mans Calling*, pag. 409.

fore his death, acknowledged Gods Juſtice; for that in his health, he ordinarily received his Meat without thanksgiving.

Uſe all Gods Mercies with thankfulneſs, God will remember them in fury, who forget him in his favors.

And think not what God beſtows upon you, is wholly for your own uſe: But honor God with your Mercies, by cloathing the naked, and feeding the hungry, eſpecially ſuch as are Godly. This is a due improvement of your Eſtates; thus you may make to your ſelves friends of the Mammon of unrighteouſneſs. Ah, how little do we conſider, what praiſe, what glory, we may occaſion this way from others to the Name of God! It is ſtoried of *Dionyſius*, the *Syracuſian Tyrant*; that when he ſaw what heaps of Gold and Silver his ſon hoarded up in his Cloſet. He asked him, what he meant to let it lie there, and not to make friends with it, to get the Kingdom after his death? O Son (ſaid he) thou haſt not a ſpirit capable of a Kingdom. Thus honor the Lord with your ſubſtance; look upon all you have as your

Juſtin. Lib. 21.

your Masters Talents; for which, you must give an account: And so use and imploy them for God, that you may give up your account with joy; and then you will shew your selves thankful indeed. Thus you see what is included in real thankfulness. O, it is another matter than we take it to be.

2. Next I promised to give you the Grounds and Reasons of this Duty. Why you are obliged after the receit of Mercies, to such a thankful return of praises. And among many, I will only single out these three, and briefly open them.

First, God requires and expects it. It is so special and peculiar a part of his glory, as he will never part with it. As great Landlords oblige their Tenants to an homage and service, when they make over their Estates to them, and reserve a quit Rent to themselves, which they value at an high rate; so God when he bestows Deliverances & Mercies upon us, still reserves an acknowledgment to himself: And this is dear to him, he will not indure to be defrauded of it; much less, that it be given to another. You find this reservation of praise expressly made by him in *Psal.* 50. 15. *Call*

upon

upon me in the day of trouble, I will deliver thee, and thou ſhalt glorifie me. Where you have the requeſt, the grant and the reſervation in the grant, *q. d.* When I have granted thee thy deſire, ſee thou do not defraud me of my glory. There be three things in every Mercy, the *matter* of it, the *comfort* of it, and the *glory* of it. The two firſt, God makes over freely to us, he gives the Mercies themſelves, he allows us to ſuck out all the lawful pleaſure, and delight that is in them; but the third he reſerves to himſelf, and will never part with to any other. If an *Hezekiah* himſelf render not to God due acknowledgments, as well as God loves him, there ſhall be great wrath upon him, and *Judah*, for the default. 2 *Chro.* 32. 26.

Secondly, You are under manifold ingagements to render it to the Lord.

(1.) Common ingenuity obliges to a due acknowledgment of favors freely received, and unthankfulneſs on that ſcore, is the odium of mankind. *Ingratum ſi dicas, omnia dixeris.* You cannot give a man a more odious character among men, than to ſay, He is an ungrateful man.

(2.) The

(2.) The examples of the very Heathen will condemn you. They praised their gods, which yet were no gods, when they received any deliverance. *Judg.* 16. 24. Shall Idols, Dunghil-Deities, receive their sacrifices and praises, whilest the true God is forgotten?

Nay (3) many of you have formally and expresly obliged your Souls to it, by solemn vows and promises in the day of your distress: And yet will you deal perfidiously with God? Will you not pay the vows which your lips have uttered? Certainly, you can never free your Souls from the guilt of perfidiousness against God, whilest you give him not the glory due to his name.

3. Lastly, Your ingratitude is the ready way to deprive you of the Mercies you have, and to withhold from you the Mercies you might have in your future distresses and wants. He that is ungrateful for Mercies received, provokes God to remove them. Thus it fell out with ungrateful *Israel*. *Hos.* 2. 5, 8, 9. *She did not know*, (*i. e.*) She did not with consideration and thanks duly acknowledge) *That I gave her Corn, and Wine, and Oyl. Therefore will I return, and take*

away my Corn in the time thereof, and my Wine in the season thereof: And will recover my Wool, and my Flax. Thus they suffered their Mercies to lapse into the Lords hand for non-payment of their Duties. If you be weary of your Mercies, and willing to be rid of them, you cannot take a more effectual course, than to forget from whom you had them, and withhold his praise for them.

And then, for future Mercies and Deliverances, you have no ground to expect any more from God, whom you have thus requited for former favors. He that gives no thanks for one Mercy, hath little ground to expect another. It was a sad word which God spake upon this very provocation. *Judg.* 10. 11, 12, 13. When a new distress befel *Israel* by the *Ammonites*, and they cried to the Lord for help; he tells them, That he had many times delivered them from their enemies. *Yet*, saith he, *have you forsaken me, and served other gods. Wherefore I will deliver you no more; go and cry to the gods which ye have chosen, and let them deliver you in the time of your tribulation.* q. d. With what face can you come to me for new Mercies and Deliverances, when

your

your ſelves know, how former Mercies have been abuſed! Think ye that I am weary of my Mercies, to caſt them away upon ſuch unthankful wretches? No, no. Expect no more Mercies from me; *I will deliver you no more.* One of the Fathers calls ingratitude, *Obex infernalis. An Helliſh ſtop*; which interrupts the courſe and current of all Gods Mercies. Mercy is not only a precious thing, too good to be caſt away, but it is a very tender thing, and God deeply reſents the abuſes of it. Thus you ſee the Grounds and Reaſons of your duty; it remains now that we apply it.

1 *Uſe.* Is it your unqueſtionable Duty to return praiſes upon every receit of Mercies? Then in the firſt place, bear your ſhame and juſt reproof for your manifeſt unthankfulneſs. You dare not deny, but you have received many ſignal and eminent Mercies from the Hands of God. If you ſhould deny that, I need go no farther to prove you prodigiouſly ungrateful. But it is too manifeſt to be denied: You have found God a very preſent help in trouble; his Mercy hath often reſcued you out of the very jaws of death. Some of you have been in

dangers in the Deeps; in Deaths oft. You have been put to your wits end; all visible hope and help failed. You might have said with the *Psalmist*, *Psal.*142. 4. *I looked upon my right hand, and there was none; and upon the left, but refuge failed.* You have seen your companions intombed before your eyes in the Seas, and concluded in your own thoughts, your turn was next. You have been in danger by barbarous enemies, that have chased you upon the Sea, to make you a prey: Yea, it may be you have been a prey to them, and never thought to have seen the Land of your Nativity; your Houses, Wives, and Children any more. You have languished under dangerous diseases, and that remote from friends, and necessary accommodations. You have lost your Estates, and been reduced to a low ebb, and never thought to have seen a day of prosperity any more. Yet hath the Lord delivered you out of all your troubles: He hath provided unexpected means of preservation, when the proud Waters were ready to go over your Souls. And though others went down before your eyes, you were marked out for Deliverance. God spake to the raging

Waves,

Waves, ſaying, Touch not this Man, I will not deliver him up, though I have done ſo by others. When cruel enemies chaſed you, he delivered you, cauſing the darkneſs of the night to interpoſe ſeaſonably betwixt you and them; as the dark ſide of the Cloud ſhadowed *Iſrael* from the *Egyptians* that purſued them. *Exod.* 14. 20. Sometimes giving you a favorable gale, which blew Mercy and Deliverance to you: Sometimes by ſtrengthning you to reſiſt their furious attacks, and delivering you from their rage; or, if he delivered you into their hands, yet there he preſerved you, inabling you to indure their ſeverities, or cauſing the enemy to intreat you well; and finding out a way which you knew not, to bring you at laſt out of the Houſe of Bondage.

He pitied you under your dangerous diſeaſes, and though neceſſary accommodations and means might be wanting; he was your Phyſician, and healed you; he recovered you immediately without means, or bleſſed weak and ſmall means to your good. When you were reduced by loſſes, and captivities to a low ebb. So that you might ſay as the Church,

Lam. 3. 17. I forgat Prosperity. He hath not only recruited thy strength, but thy estate also; and when both thy body and estate, like an old leaky Ship, have been ready to sink; he hath stopped the leaks in both, careened, repaired, and launched thee into the World again, as whole, as sound, and strong as ever.

And now Reader, suffer me to account and expostulate a little with thy Conscience. What hath the fruit of all these Mercies been to thee? And how hast thou carried it since those days, towards the God of thy Mercies. Hast thou indeed been melted by the sense of all this kindness into love, thankfulness, and new obedience? Have these favors ingaged thee to more strictness in thy duties, and greater watchfulness against sin? Hast thou said with that good man, *Ezra* 9. 13, 14. And now, my God, seeing thou hast punished me less than mine iniquities deserve, and hast given me such Deliverances as these, should I again break thy Commandments? If it be so, surely Mercy and Goodness shall follow thee all the days of thy life. The Lord then reckons all

these

theſe Mercies well beſtowed, and will never repent that he hath done thee good.

But I fear this is not thy caſe. Sure I am, there are ſome among you that have quickly forgotten the God that delivered you. Some that have abuſed him to his face, by aſcribing his Mercies to good luck, chance, and fortune; not once owning him as your Deliverer. And ſome that have made his Mercies weapons of ſin, to wound him withal, waſting your eſtates by prodigality, which were given to refreſh your Families, and Gods poor; yea, abuſing them to drunkenneſs and luxury: And is this the thanks you return him? For which of all my good Works (ſaith Chriſt to the *Jews*) do you ſtone me? So ſay I, for which of all Gods kindneſſes to you, do you thus diſhonor and abuſe him? O let ſhame cover your faces this day. Go Reader, fold down this Leaf, and get thee to thy knees, and ſay, I am the man to whom this reproof is ſent. I have abuſed the God of my Mercies, I have turned his Grace into wantonneſs. Smite with *Ephraim* upon thy thigh, and ſay, *What have I done!* Mourn heartily

for thy unkindneſs to thy beſt Friend, *The God that hath done thee good all thy life long; and deſerves other returns from thee than theſe.*

2 *Uſe.* Laſtly, It calls upon you all to be thankful for your Mercies. *Chryſoſtome* once wiſhed for a voice like Thunder, that all Men might hear him. O that I could ſo call you to this duty, that ſome of you might effectually hear Gods call in this Exhortation.

Will you own the hand that delivers you, that feeds, cloaths, and heals you? Will you reſolve to live the life of praiſe? And render to the Lord according to the benefits you have received? Will you indeed walk humbly and thankfully, under all your Deliverances and Succeſſes, and glorifie God by that, wherewith he hath comforted and refreſhed you? If there be any ſaving knowledge of God, and ſpiritual ſenſe of his love in your Souls, methinks I ſhould prevail with you; for do but weigh theſe following Arguments ſeriouſly, and they will ingage you to it.

1 *Argument.* How freely have all your Mercies ſtreamed to you, from the Fountain of Grace! There was nothing in

in you to ingage it. The very notion of Mercy includes freeneſs; they are all beſtowed upon us, not only as we are *immerentes*, but *male merentes*, undeſerving, but ill deſerving Creatures; not only without our merits, but againſt our merits. And what though there be a concurrence of your abilities, head-work, and hand-work, in the procurement of ſome of your Mercies, yet ſtill thoſe Mercies are the pure effects of Free-grace: For all thoſe indeavors of yours had ſignified nothing to their procurement, without Gods Bleſſing; yea, and that wiſdom and induſtry which you uſed, are themſelves the Free-gifts of God. You know there be thouſands in the World, as induſtrious and wiſe as you, and ſuch as never provoked God by ſuch ſins as you have; who yet are denied the Mercies you injoy. O, how ſhould this indear you to God!

2 *Argument.* How ſeaſonably your Mercies have been beſtowed upon you, in the very nick of extremity and danger? God hath on purpoſe ſuffered it to grow to an extremity, that thereby he might commend his Mercy to you with the greater advantage. *In the Mount of the*

Lord

Lord it hath been ſeen. Gen. 22. 14. Without this, God ſaw his Mercie would have been ſlighted and low prized by you. But God hath watched the opportunity of beſtowing his goodneſs upon you, for no other end, but to magnifie his Mercies in your eyes, and make the deeper and more laſting impreſſion upon your hearts. Shall ſuch Mercies which at firſt were ſo amazing, and overwhelming to you; at the receit whereof you were like men that dreamed, as the *Pſalmiſt* ſpeaks, *Pſal.* 126. 1. So ſoon grow ſtale and common? God forbid.

3 *Argument.* How ſpecial and diſtinguiſhing, have ſome of your Mercies been? God hath not dealt with every one, as he hath with you. Are not ſome that went out with you, found wanting at your return? They are among the dead, it may be among the damned, and you among the living, yet injoying the capacity and means of Salvation. God hath proſpered your Voyage, and returned you with Succeſs; you have ſucked the abundance of the Sea, and the Treaſures hid in the Sand, as the Text ſpeaks; but others may ſay as *Naomi*, *Ruth* 1. 21.

I

went out full, and am come back empty. went out full of hopes, and come back with ſad diſappointments; and is not his a ſtrong tie to Thankſgiving?

4 *Argument.* Did not your Mercies find you under great guilt? You know what your own tranſgreſſions againſt the Lord were; and yet ſuch was the ſtrength of Mercy, that it brake through all your great provocations, and made its way to you through a multitude of iniquities. It came triumphing over all your great unworthineſs, and is not ſuch Mercy worthy to be admired and recorded for ever! O what will affect and melt your hearts, if this will not? Surely ſuch Mercies have a conſtraining power in them, upon all ſenſible Souls.

5 *Argument.* To conclude, if all the goodneſs of God, which hath paſſed before your eyes, do indeed prevail upon you, to love the Lord, and fear to offend him; if they really conſtrain you to give up your ſelves, and all you have, to be his: Then all theſe, are but the beginnings of Mercies, and you ſhall ſee yet greater things than theſe. God hath more Mercies yet behind, and

those of an higher kind, and more excellent nature than these Temporal Mercies are. You are now delivered from the dangers of the Sea, and have escaped those perils: O but what is this, to deliverance from wrath to come? You have been preserved from, or delivered out of *Turkish* slavery. But what is that to a Deliverance from the curse of the Law, the bondage of your Lusts, and the power of Satan? Happy Souls, if these Deliverances prove introductive to the great Salvation.

The Conclusion.

Thus I have (as the Lord hath inabled me) indeavored to chuse, and improve proper subjects for your Meditation in every condition that befals you. I cannot carry these Truths one degree farther; it is the Lord only, that can make them effectual to your Souls. But it is my earnest request to you Masters, that have the over-sight, and must give an account for your Companies, That you will not only read and consider these things your selves, but that you will at fit seasons, especially upon the Lords day, read and inculcate them upon your

Servants

Servants and Company; and that, as thoſe, who muſt give an account. Will not this be a better expence of that precious and hallowed time, than to ſpend it in ſleeping in your Cabbins, or drinking in Tipling-Houſes? All that ſin of theirs which you may prevent, and do not; becomes your own ſin. And have you not perſonal ſins enough already, but you muſt draw the guilt of their ſins upon you alſo? I beſeech you, and it is my laſt requeſt, That you will faithfully labor, that you and your Companies may ſerve the Lord.

FINIS.

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Corrigenda.

THe Reader is desired to correct the Errors of the Press in this manner, before he read.

Page 29. Line 26. for *dead* read *deaf*, p. 32. l. 5. for *ther*. *this*, p. 94. l. 10. for *bind* r. *blind*, p. 97. l. 8. add *the*, p. 101. l. 14. for *thou* r. *that*, p. 145. l. 19. add *world*, p. 149. l. 25. add *curse*, p. 150. l. 19. for *ways* r. *wages*, p. 151. l. 3. for *ways* r. *wages*. p. 160. l. 1. for *wanted* r. *wonted*, p. 181. l. 23. for *of* r. *or*.

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